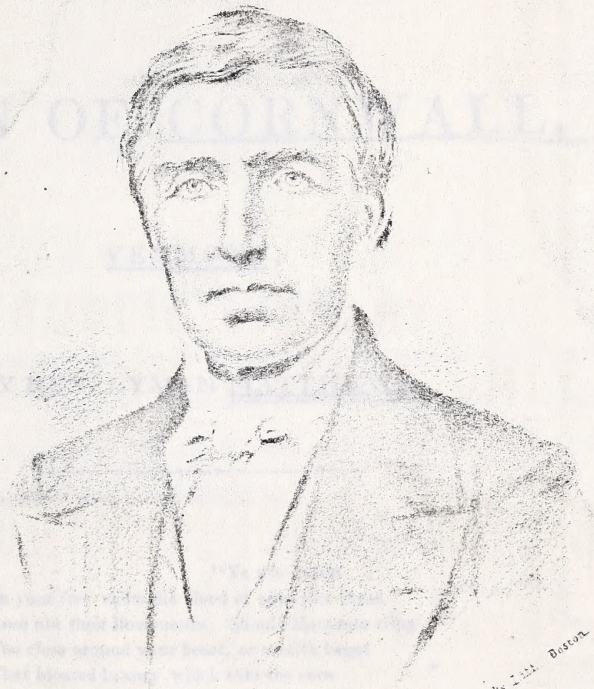

Lyman Mathews

HISTORY

OF THE

TOWN OF CORNWALL,

VERMONT,

BY REV. LYMAN MATTHEWS.

"Ye who boast
In your free veins the blood of sires like these,
Lose not their lineaments. Should Mammon cling
Too close around your heart, or wealth beget
That bloated luxury which eats the core
From manly virtue, or the tempting world
Make faint the Christian's purpose in your soul,
Turn ye to Plymouth's beach, and on that rock
Kneel in *their* footprints, and renew the vow
They breathed to God." MRS. SIGOURNEY.

MIDDLEBURY:
MEAD AND FULLER, REGISTER BOOK AND JOB OFFICE.
1862.

THIS VOLUME,

Designed to commemorate the Sacrifices, the Successes and the Virtues of the venerable Fathers and Mothers of Cornwall, and to note the Blessings resulting from their Forecast, is most respectfully inscribed to their Descendants, resident and non-resident, by

Their servant,

THE AUTHOR.

PREFACE.

The desire increasingly manifest in many communities, especially in New England, to rescue from the ravages of time the incidents of our early history, and so to embody them as to secure their preservation, deserves commendation and favor. The settlement of Vermont was commenced at so late a date, that in some towns a few of the earliest settlers survive, and many of their children may be found, who, with retentive memories, love to recount the exploits of their sires, and to pass in review the changes occasioned by the lapse of time — the unavoidable concomitants of a period of transition.

The MIDDLEBURY HISTORICAL SOCIETY several years since, announced the purpose of securing, if possible, an authentic history of each town in Addison County. In accordance with this purpose, Hon. Samuel Swift has already prepared that of Middlebury, with a brief historical sketch of the County; John M. Weeks, Esq., that of Salisbury, and Rev. Josiah F. Goodhue and others, that of Shoreham. These works are already before the public. In this volume an attempt has been made to add to the series the History of Cornwall.

It is well that these compilations have been prepared so soon. It would be well that the history of the other towns should be no longer delayed. The facts and reminiscences which make up our early history are rapidly passing beyond the reach of recovery, as the actors in past scenes, and those most intimate with them, have closed and are closing their earthly career. It is obvious that it would have been easier for the writers, and more satisfactory to both writers and readers, if these works could have been commenced still earlier, as some incidents which would

be of permanent interest, are already lost. Happily, however, we occupy the homes once occupied by the fathers, and their children and children's children retain enough of their history to illustrate their character and perpetuate their virtues.

In gathering the materials for this volume, reliance has been placed *first*, upon the Records of the Original Grantees, or Proprietors of the township, and on the Records of the town, which, from its organization, are in perfect preservation. Reliance has been placed *secondly*, upon conversations with very aged persons, who came, in childhood, with their parents, or whose birth occurred some years anterior to the present century, so that they distinctly remember things as they were in the beginning. I have recorded several reminiscences on the authority of tradition, which is an invaluable source of historical information, provided, as in this case, it is not too remote from the scenes and actors it describes. I will add, I have recorded some incidents suggested by my own observation, during a residence, mostly in this town, of more than half a century.

The Chapters on the "Location of Settlers," though they may seem to promise to the reader only a dry detail of names, will, I hope, be found among the most entertaining of the volume, being interspersed with such incidents, reminiscences and anecdotes, as I have been able to collect respecting the persons mentioned.

It is but a merited tribute to the citizens of Cornwall, to record in this place, that the publication of this Volume has been secured by a generous appropriation from the town Treasury, in the midst of unparalleled burdens of taxation for town, state and national purposes.

I take pleasure, also, in adding that the illustrations have been gratuitously furnished by liberal friends—thus enhancing the value of the book, without cost to the reader.

The work delayed beyond his intentions, by the ill health of the writer, is offered with the hope that it may prove a source of entertainment to those who feel an interest in Cornwall, and thus contribute at least to their enjoyment.

L. MATTHEWS.

Cornwall, September 20, 1862.

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HISTORY OF CORNWALL.

CHAPTER I.

"They need
No statue nor inscription, to reveal
Their greatness."

Communities have been wont, in every age, to trace their origin to ancestors shrouded in mythologic mystery, to those distinguished for physical prowess, or for intellectual or moral excellence. The Hindoo believes himself an emanation from Brama. The Roman was proud of his connection with the nurslings of a wolf. The Hebrew glories in his descent from the "Father of the Faithful." The people of New England ever love to trace their origin to the noble band who landed from the May Flower, and others of kindred spirit who subsequently sought an asylum on these shores. History tells us of no men of more unflinching courage, of sterner principles, of more varied excellence.

To understand the movements of the Puritans, it is necessary to understand their character. Though they endured, with forbearance, the oppression of despotic monarchs; the abuse and persecution of a supercilious hierarchy; the disfranchisement of themselves and their families, they suffered not in slavish fear, or ignorance; nor without a determination, at a proper time to rebuke their oppressors and assert their rights.

"The Puritans who had fled to Holland, to avoid intolerance at home," says an English reviewer, "carried with them English hearts. They could not bear to think that their little community

should be absorbed and lost in a foreign nation. They had forsaken their birth-place and their family graves; but they loved their country and their mother tongue, and rather than their children should become subjects of another State, and speak another language, they exposed themselves to all the hardships and dangers of colonizing in a savage land. Life to them had little value without civil and religious freedom, to secure which their compact was formed, even before their feet touched American soil. No people on earth may so justly pride themselves on their ancestors, as the New Englanders."

The circumstances in which the first settlers of New England were placed, nurtured courage, wariness and self-reliance. There was the insidious savage, who, viewing the settler as an intruder, was ever ready to take advantage of any remission of his watchfulness, for a covert assault. Upon his own vigilance and prowess depended the safety of himself and those he loved. Upon his own energy depended his supply of food and raiment. His fellow-settlers were as destitute of resources as himself, and they were all too widely separated from kindred and friends, to expect relief in any emergency. In view, therefore, of the fact, too well attested to require discussion, that men are formed by the circumstances in which they are called to act, it is not surprising that our ancestors were hardy, fearless and enterprising. Without these characteristics, the colony must speedily have become extinct.

As these settlements extended into the interior, each became the nucleus of a community pledged to live free or die. The spirit of these settlers was often well exhibited in the homely but expressive stanzas of their own poets:

"Our worthy forefathers, (let's give them a cheer!)
To climates unknown did courageously steer:
Through oceans to deserts for freedom they came,
And, dying, bequeathed us their freedom and fame.

"Their generous bosoms all dangers despised,
So highly, so wisely, their birthrights they prized.
What they gave let us cherish and piously keep,
Nor frustrate their toils on the land or the deep."

The Patriot's Appeal.

As early as 1609, that part of Vermont bordering on Lake Champlain, was to some extent explored by a French adventurer, whose name the Lake bears; but no permanent settlement in this part of the State was made for more than a century afterward. The position of the territory was such as to prevent its safe occupancy by settlers. "Situated between the settlements of the French on one hand, and those of the English on the other, it was constantly exposed to the invasions and depredations of both, in the almost incessant warfare maintained between them. The dense forests of the Green Mountains were the favorite lurking places of the wielders of the tomahawk, and resounded with the war-whoop of savages, who were willing to become allies of either of the contending parties. They were traversed by prisoners taken in the French wars, and were witnesses of their heroism, and of their sufferings."

Previous to 1760, the territory was almost an unbroken wilderness. A few settlements existed in the extreme southern part, though with but few inhabitants. The territory was often passed over by parties of Continental soldiers, on their way to and from Lake Champlain, who were attracted by its beauty and fertility.—This accounts for the rapidity with which settlers gathered from all quarters, as soon as a safe way was opened before them. Between the years 1760 and 1764, most of the towns in the State received their charters from the Governor of New Hampshire.

CHAPTER II.

CONTROVERSY BETWEEN NEW YORK AND NEW HAMPSHIRE RESPECTING "THE NEW HAMPSHIRE GRANTS."

A controversy between New York and New Hampshire respecting jurisdiction over the territory now known as Vermont, commenced in 1749, and continued through many years. This was as unfriendly to the quiet of settlers, if not as perilous to their persons, as their previous exposure to French and Indian hostility.—Though this controversy has no more relation to the history of Cornwall, than to most of the other towns in the western portion of the State, a brief sketch of it may be interesting to many readers.

New York claimed jurisdiction under a Charter granted by Charles II to the Duke of York, from which the following is an extract:

"CHARLES THE SECOND,

By the grace of God, King of England, Scotland, France and Ireland, Defender of the Faith, &c., &c.

TO ALL TO WHOM THESE PRESENTS SHALL COME,

Greeting:

KNOW YE, That we, for divers good causes and considerations, have, of our special grace, certain knowledge and mere motion, given and granted, and by these presents, for us, our heirs and successors, do give and grant unto our dearest brother, James, Duke of York, his heirs and assigns, all that part of the main land of New England, beginning at a certain place, called or known by the name of St. Croix, next adjoining to New Scotland, in America; and from thence extending along the sea-coast, unto a certain place called Petuaguine or Pemaquid, and so up the river thereof to the furtherest head of the same, as it tendeth northwards: and

extending from the river Kinebeque, and so upwards by the shortest course of the river Canada, northwards; and all that island or islands, commonly called by the several name or names of Matowacks or Long Island, situate and being west of Cape Cod, and the Narrow Highgansetts, abutting upon the main land, between the two rivers there, called or known by the several names of Connecticut and Hudson's River, together, also, with the said river called Hudson's, and all the lands from the west side of Connecticut river, to the east side of Delaware Bay: Also, all those several islands, called or known by the names of Martin's Vineyard and Nantuckes, otherways Nantucket: together with all, &c. Dated the 29th day of June, in the twenty-sixth year of the reign of King CHARLES the Second."

It is not surprising that the utmost indefiniteness and confusion should have existed in reference to boundaries in the charters, and to other documents relating to the territory known as New Hampshire Grants, included in the above Charter. The patent above quoted indicates a degree of ignorance of the Geography of the country in those who indited it, which at that period was perhaps excusable, but which was utterly inconsistent with the peace of the several colonial governments then acknowledged as having existence in New England and New York. Evidently the Monarch and his councils knew not what they were doing, if, indeed, they knew what they had already done in granting Charters to the New England colonies. Of this confusion Gov. Wentworth avails himself in his proclamation in 1764, in which he says: — "Persons holding grants of lands or Charters from New Hampshire, may be assured that the patent to the Duke of York is obsolete, and cannot convey any certain boundary to New York, that can be claimed as a boundary, as plainly appears by the several boundary lines of the Jersies on the west; and the colony of Connecticut on the east, which are set forth as part, only, of the land indicated in the said patent to the Duke of York." The boundary of Connecticut and Massachusetts on the west reached to within twenty miles of Hudson River, and the Governor of New Hampshire inferred that his own jurisdiction extended westward to the same meridian. Acting

on this inference, Gov. Wentworth granted Charters to those who applied, as far westward as this boundary, so far as the Hudson River extends, and northward of that point to the shore of Lake Champlain.

Whatever may have been the feelings of the first settlers of Vermont in regard to the authority of New York, it is certain that they early became disposed to acknowledge that of New Hampshire, for they sought and obtained their Charters from that source. They appear, however, to have cared but little which government exercised jurisdiction over them, provided they were made secure in the enjoyment of their rights. But they could not well render allegiance to both, and as neither had power to enforce its laws, or protect the settlers, necessity was laid upon them to protect themselves, and they declared themselves independent of both. In thus assuming to govern themselves, they only followed the dictate of necessity—nature's first law.

The following declaration of the rights of the people, and of their independence, was adopted by a convention of delegates, without a dissenting vote.*

"Right 1st. That whenever protection is withheld, no allegiance is due, or can of right be demanded.

"2nd. That whenever the lives and properties of a part of a community have been manifestly aimed at by either the legislative or executive authority of such community, necessity requires a separation. We are of opinion that the foregoing has, for many years past, been the conduct of the monopolizing land claimers of the colony of New York; and that they have been not only countenanced, but encouraged, by both the legislative and executive authorities of the said State or colony. Many overt acts in evidence of this truth, are so fresh in the minds of the members, that it would be needless to name them. ——————— "Considering that a just right exists in this people to adopt measures for their own security, not only to enable them to secure their right against the usurpations of Great Britain, but also, against those of New

*Slade's Vermont State Papers p. 69.

York, and the several other governments claiming jurisdiction in this territory;—

"This Convention, whose members are duly chosen by the free voice of their constituents in the several towns, on the New Hampshire Grants, in public meeting assembled, in our own names, and in behalf of our constituents, do hereby proclaim and publicly declare, that the district of territory, comprehending and usually known by the name and description of the New Hampshire Grants, of right ought to be, and is hereby declared forever hereafter to be considered, as a free and independent jurisdiction, or state; by the name, and, forever hereafter to be called, known, and distinguished by the name of New-Connecticut, alias Vermont: and that the inhabitants that at present are, or that may hereafter become resident, either by procreation or immigration, within said territory, shall be entitled to the same privileges, immunities, and enfranchisements, as are allowed; and on such condition, and in the same manner, as the present inhabitants in future shall, or may enjoy: which are, and forever shall be considered to be such privileges and immunities to the free citizens and denizens, as are, or at any time hereafter, may be allowed, to any such inhabitants of any of the free and independent States of America: and that such priviliges and immunities shall be regulated in a bill of rights, and by a form of government, to be established at the next adjourned session of this convention."

It would not be expected that the pioneers in a region thus situated would be timid men, or that many timid men would be found among their number. The timid would naturally prefer abodes rendered secure by the presence of a more dense population. The actual settlers were men whom no obstacles could discourage; no disappointment could dishearten; no perils could intimidate.—Allen and Baker and Warner, and Fay and Fasset and Chittenden were only representatives of the community to which they belonged. They differed not from their compatriots in the spirit they cherished. They differed only in being assigned to posts of greater prominence and influence. Those who desired them to lead were ever ready to follow.

No community was ever more deeply impressed with the indispensableness of law; and owning no power as authorized to dictate laws to them, they were a law unto themselves. Their feelings were aptly expressed by one of their poets, some of whose stanzas have already been quoted.

"We owe no allegiance; we bow to no throne:
Our ruler is law, and the law is our own
Our leaders themselves are our own fellow-men,
Who can handle the sword, and the scythe, and the pen.

"Ours are the mountains which awfully rise
Till they rest their green heads on the blue of the skies.
And ours are the forests, unwasted, unshorn
Save where the wild path of the tempest is torn.

"Though wintry and cold be this climate of ours,
And brief be our seasons of fruits and of flowers;
Far dearer the blast round our mountains which raves;
Than the sweet summer zephyr which breathes over slaves.

"Come York, or come Hampshire—come traitors and knaves,
If ye rule o'er our land, ye shall rule o'er our graves;
Our vow is recorded—our banner unfurled;
In the name of Vermont, we defy *all the world*."

Of these men Gen. Burgoyne, when inditing a dispatch to the British Government, after the battle of Bennington writes:—

"The Hampshire Grants in particular, a country unpeopled, and almost unknown in the French war, now abounds in the most active and rebellious race on the Continent, and hangs like a gathering storm on my left."

CHAPTER III.

CHARTER, WITH THE NAMES OF THE ORIGINAL PROPRIETORS, OR GRANTEES—PLAN OF THE TOWN—BOUNDARIES.

The original Proprietors of the township of Cornwall, were mostly, probably wholly residents of Litchfield County, Connecticut. Their names are endorsed on the back of the Charter, which is still preserved among the archives of the town, in a legible but dilapidated condition. This document has been kept with commendable solicitude, though by oft repeated examinations, by folding and refolding, it has become divided into numerous portions, like the lands to which it secures a title. On the Records both of the Proprietors and of the town was entered an early transcript of the names of the Grantees, lest by the destruction of the original, they should be irretrievably lost. The names read as follows:

NAMES OF GRANTEES:

Mr. Elias Reed,	Samuel Chipman,
Thomas Chipman,	Thomas Tuttle,
Murry Lester,	Jabez Tuttle,
Samuel Lee,	John Skinner,
Josiah Heath,	Samuel Hulburd,
James Nichols,	Hannah Austin,
Josiah Dean,	Ruluff White,

Ebenezer Fletcher,	David Averill,
Samuel Keep,	Amos Chipman,
Roswell Steel,	Jabez Williams,
Alexander Gaston,	James Smith,
George Nichols,	Andrew Brownson, } one right.
William Nichols,	John Scovill, } one right.
John Judd,	Samuel Judd,
Timothy Brownson,	Eleanor Smith,
Solomon Linsley,	Benj. Woodruff,
Andrew Esquire,	Jonah Sandford,
Moses Buck,	William Reed,
David Cowles,	Nathan Benton,
Moses Read the 3d,	Abiel Linsley,
Zuriel Jacobs,	John Everts,
Wm. Trumbull,	James Landon, Esq.,
Stephen Benton,	James Landon Jun.,
Sarah Nichols,	Ezekiel Landon,
Benj. Smalley,	Thomas Landon,
John Willoby,	John Hutchinson, Esq.,
Joel Reed,	William Ham,
Joseph Williams,	David Reed,
James Nichols, Jun.,	David Stevens,
Enoch Slawson,	Richard Wiberd, Esq.,
Phinehas Holdcom,	Joseph Newmarch, Esq.,
Josiah Willoby	Samuel Beebee,

Isaac Benton.

Though the Charter granted to these persons, was the same in form, boundaries excepted, as those issued to the other towns in the vicinity, it may be interesting to those not conversant with such documents, to have the opportunity of perusing it. I therefore copy it in full.

CHARTER.

PROVINCE OF NEW HAMPSHIRE.

[L. S.] GEORGE THE THIRD,

By the Grace of God, of Great Britain, France and Ireland, King, Defender of the Faith, &c.

TO ALL PERSONS TO WHOM THESE PRESENTS SHALL COME,

Greeting:

KNOW YE, That we of our special grace, certain knowledge and

mere motion, for the due encouragement of settling a new Plantation within our said Province, by and with the advice of our trusty and well beloved Benning Wentworth, Esq., our Governor, and Commander-in-Chief of our said Province of New Hampshire, in New England, and of our Council of the said Province; Have, upon the conditions and reservations herein after made, given and granted, and by these presents, for us, our heirs and successors, do give and grant in equal shares unto our loving subjects, inhabitants of our said Province of New Hampshire, and our other Governments, and to their heirs and assigns forever, whose names are entered on this Grant, to be divided to and amongst them, into seventy equal shares, all that tract or parcel of land situate, lying and being within our said Province of New Hampshire, containing by admeasurement, about 25000 acres, which tract is to contain something more than six miles square, and no more; out of which an allowance is to be made for Highways, and unimprovable lands by rocks, ponds, mountains and rivers, one thousand and forty acres free, according to a plan and survey thereof made by our said Governor's order, and returned into the secretary's office, and hereunto annexed; butted and bounded as follows, viz:

Beginning at a tree standing on the bank of the westerly side of Otter Creek, so called, which is the south-easterly corner of Weybridge, and from thence running west by Weybridge, about four miles and one-half mile, or until it meets with a township lately granted by the name of Addison; thence beginning at the first bounds and running up the Creek aforesaid southerly till it comes opposite to the south-west corner of Salisbury, thence turning off and running west about four miles, or till it intersects the easterly side-line of Bridport, a town also lately granted, and is to contain the land between the said towns of Addison and Bridport and Otter Creek aforesaid, and that the same be and hereby is incorporated into a township by the name of CORNWALL; and the inhabitants that do, or may hereafter inhabit the said township, are hereby declared to be enfranchised with and entitled to all and every the privileges and immunities that other towns within our Province by law exercise and enjoy: and further, that the said town, as soon as

there shall be fifty families resident and settled therein, shall have the liberty of holding two fairs, one of which shall be held on the ——— and the other on the ——— annually, which fairs are not to continue longer than the respective ——— following the said ——— and that as soon as the said town shall consist of fifty families, a market may be opened and kept one or more days each week, as may be thought most advantageous to the inhabitants.—Also, that the first meeting for the choice of town officers, agreeable to the laws of said Province, shall be held on the first Wednesday of January next, which said meeting shall be notified by Elias Reed; who is hereby also appointed the Moderator of said first meeting, which he is to notify and govern agreeable to the laws and customs of our said Province; and that the annual meetings forever hereafter, for the choice of such officers for the said town, shall be on the second Tuesday of March, annually.

To HAVE AND TO HOLD the said tract of land as above expressed, together with all privileges and appurtenances, to them and their respective heirs and assigns forever, upon the following conditions, viz:

I. That every Grantee, his heirs and assigns, shall plant and cultivate five acres of land within the the term of five years, for every fifty acres contained in his or their share, or proportion of land in said township, and continue to improve and settle the same by additional cultivations, on penalty of the forfeiture of his Grant or share in the said township, and of its reverting to us, our heirs and successors, to be by us or them regranted to such of our subjects as shall effectually settle and cultivate the same.

II. That all white and other pine trees within the said township, fit for masting our royal navy, be carefully preserved for that use, and none to be cut without our special license for so doing first had and obtained, upon the penalty of the forfeiture of the right of such Grantee, his heirs and assigns, to us, our heirs and successors, as well as being subject to the penalty of any act, or acts of Parliament that now are, or hereafter shall be enacted.

III. That before any division of the land shall be made to any

among the Grantees, a tract of land as near the centre of the said township as the land will admit of, shall be reserved and marked out for town lots, one of which shall be allotted to each Grantee, of the contents of one acre.

IV. Yielding and paying therefor to us, our heirs and successors for the space of ten years, to be computed from the date hereof, the rent of one ear of Indian corn only, on the twenty-fifth day of December, annually, if lawfully demanded, the first payment to be made on the twenty-fifth day of December, 1761.

V. Every proprietor, settler or inhabitant, shall yield and pay unto us, our heirs and successors yearly, and every year forever, from and after the expiration of ten years from the above said twenty-fifth day of December, namely, on the twenty fifth of December, which will be in the year of our Lord, 1771, one shilling Proclamation money for every hundred acres he so owns, settles or possesses, and so in proportion for a greater or lesser tract of the said land; which money shall be paid by the respective persons abovesaid; their heirs or assigns, in our Council Chamber in Portsmouth, or to such officer or officers as shall be appointed to receive the same: and this to be in lieu of all other rents and services whatsoever.

In testimony whereof we have caused the seal of our said Province to be hereunto affixed. Witness Benning Wentworth, Esq., our Governor and Commander-in-Chief of our said Province, the third day of November, in the year of our Lord Christ, one thousand seven hundred and sixty-one, and in the second year of our reign.

B. WENTWORTH.

By His Excellency's Command,
with advice of Council,

THEODORE ATKINSON, Secretary.

Province of New Hampshire, November 3d, 1761. Recorded in the Book of Charters, page 309—310. Pr. THEODORE ATKINSON, Secretary.

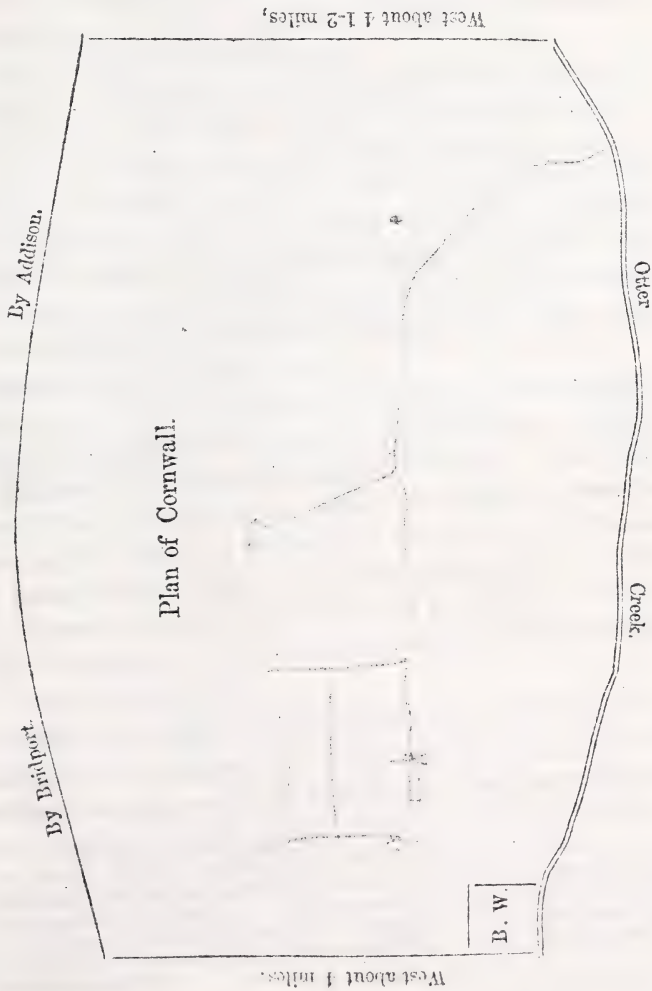
Upon this document is the following endorsement, with the annexed plan of the town.

"His Excellency BENNING WENTWORTH, Esq., a tract of land to contain five hundred acres, as marked B. W. in the plan, which is to be reckoned two of the within shares. One share for the Incorporated Society for the Propagation of the Gospel in Foreign

parts. One share for a Glebe for the church of England, as by law established. One share for the first settled minister of the Gospel, and one share for the benefit of a school in said town.

"Province of New Hampshire, November 3d, 1761.
Recorded in the Book of Charters, page 311.

"PT. THEODORE ATKINSON, Secretary.



"Province of New Hampshire, Nov. 3, 1761. Recorded in the Book of Charters, Page 312. PT. THEODORE ATKINSON, Secretary."

The reader who notes the boundaries of Cornwall as specified in the charter, will observe that Addison is represented as, in part, our western boundary, whereas our north-western limit does not reach Addison by some distance. Again the south-east corner of Cornwall is said to be the south-west corner of Salisbury, which gives us as an eastern boundary, the entire west line of Salisbury, and that of Middlebury as far as the south line of Weybridge. Our south-west corner is said to be in the east line of Bridport, making our western boundary Bridport and Addison, while it is in fact Shoreham and Bridport.

Whether these errors were the result of carelessness on the part of the Secretary, who was rapidly filling out charters for all who called for them, from day to day, and in some instances several on the same day,* or whether it was the result of ignorance of the geographical location of the several towns, it is not important for us to attempt to decide. The correct boundaries of Cornwall when chartered, must have been Weybridge on the north; parts of Middlebury and Salisbury on the east; Whiting on the south, and Shoreham and Bridport on the west.

There is even greater carelessness or ignorance manifest in a resurvey of the boundaries of Cornwall in 1784–86, as certified by James Whitelaw, the Surveyor-General of the State. The work was done by his deputies, but the return was signed by himself.—Whatever may be plead in palliation of the errors in the Charter already mentioned, it is difficult to conceive an apology for blunders so palpable as are contained in this return of the Surveyor-General, especially as adjacent towns were being surveyed about the same time. I copy the document.

"SURVEY OF THE TOWN LINES OF CORNWALL.

"The south line begins at a maple tree on the west bank of Otter Creek, bearing south 89 degrees west from the south-west corner of Salisbury on the opposite side of the Creek; said tree is

*The Charter of Cornwall was dated the same day as that of Salisbury. Elias Reed the agent for procuring it, acted in connection with John Everts who was agent for Salisbury, Middlebury, and New Haven. The cases were numerous in which three or four or more were granted in one day. In one case even ten charters bear the same date.

the south-easterly corner of Cornwall, and is marked Cornwall corner 16th April, 1786: thence runs S. 89° W. at 1 mile a cedar tree marked in a cedar swamp; thence at 23 chains a stream of water, 40 links wide, course north-east. At 2 miles a black ash tree marked in a cedar swamp: thence at 73 chains crosses a road that runs north and south. At 3 miles a hard maple tree marked; thence at 41 chains to the east line of Orwell, 23 chains and 43 links south of the north-east corner of said Orwell. At the intersection is a white ash stake bearing 3 links south of a small maple tree marked Cornwall corner, 17th April, 1786. Said stake is the south-west corner of Cornwall.

"The west line begins at the aforesaid stake, and runs north 1° west 23 chains and 43 links to the south-east corner of Shoreham, being a stake and stones bearing south 75° east, 16 links from a tall yellow pine tree marked Shoreham 29th August, 1784; thence north 9° 38′ west 1 mile to a hard maple tree marked 5 M. at 2 miles a maple staddle marked 4 M. at 3 miles a white ash stake marked 3 M., thence at 56 chains crossed a small stream, corner south-west at 4 M. a small ironwood tree marked 2 M. at 5 miles a beech tree marked 1 M. then at 6 mlies a beech stake and stones bearing north 6 links from a beech tree marked Shoreham and Bridport, Augt. 28th, 1784. ——— Thence north 8° 21′ east in the east line of Bridport, at 1 mile a basswood tree marked, at 2 miles an ironwood stake by a hard maple tree marked; thence at 75 chains Lemon Fair river course N. 40° E. at three miles a white ash tree marked on the west side of said Fair, at four miles a large beech tree marked; thence at 31 chains and 50 links to a beech tree marked Weybridge corner, April 17th, 1786.

"The north line begins at the aforesaid stake and runs N. 89° E. at 1 mile Lemon Fair river; at 2 miles a beech staddle marked, at 3 miles a maple tree marked; at 69 chains and 44 links a bass tree marked Weybridge corner, Cornwall corner, April 19th, 1786, standing on the bank of Otter Creek.—— East line Otter Creek.

"State of Vermont, Surveyor General's Office, Sept. 25, 1784.

The preceding is a true copy of the lines of Cornwall, as returned by James

Savage, Esq., and William Earl deputies to the Surveyor General. The North line was surveyed in 1784, and the other line in 1786.*

Attest, JAMES WHITELAW, Surveyor-General."

With such discrepancy between truth, and the boundaries named in the Charter, and between the boundaries in the Charter and those of the resurvey, it is not surprising that controversy arose especially between Cornwall and Whiting. It could have required but little prophetic ability to predict with certainty that trouble would arise from this source. A controversy, between the Proprietors of Cornwall and Whiting, almost coeval in its origin with the settlement of the towns, in 1789, ripened into a law suit, which the year following was decided against Cornwall, with a considerable award of damages. The decision was unsatisfactory to Cornwall, and the Proprietors applied to the Legislature in 1790 to authorize a rehearing. Of the result of this application we are not informed, as there is no reference to it among the acts of the Legislature of that session, and the Proprietors' records are silent on this subject. We infer that the rehearing was granted, as in April, 1791, the Proprietors voted that they were willing to submit the matter in dispute to arbitration, and chose a committee to name the time and place, and referees, in concurrence with the Proprietors of Whiting. In September, 1791, the Proprietors again voted, "to prefer a petition to the General Assembly in October next, for the purpose of obtaining a rehearing in the former action of ejectment in favor of the Proprietors of Cornwall against the Proprietors of Whiting." Of the result, the records of Cornwall leave us in ignorance.

Orin Field, Esq., who was born near the border of Whiting, and whose early life was spent among those most active in this controversy, informs me that he distinctly recollects their conversations on the subject, and that the facts are these :—

*It is perhaps worthy of notice, that on a map of Vermont, published Jan. 1, 1789, by William Blodget, and "dedicated to His Excellency, Thomas Chittenden, Governor of Vermont; the Honorable Council, and House of Representatives," the boundaries of Cornwall are given very nearly as they now exist; of course, differing, both from those of the Charter, and of the survey. That these blunders should so soon have been corrected, is explicable only on the supposition that they were too palpable to lead any considerate man astray.

The Proprietors of Whiting claimed about two miles of the south part of Cornwall, i. e. as far as the north line of Daniel Scovel's farm, extended eastward and westward to the limits of the town; while Cornwall claimed about the same breadth of territory in the north part of Whiting, and both interpreted their Charters as substantiating their demands. After the litigation above described, the controversy was settled by a compromise, which assigned about two-thirds of the territory to Cornwall, and the balance to Whiting.

A question also arose about the same time respecting that portion of Cornwall which lies North of the line of the road running from Middlebury to Bridport. The claim of Weybridge to this territory was warmly urged by a portion of the inhabitants occupying the soil, but the peaceable jurisdiction of Cornwall was finally acknowledged on the ground of priority in the date of its Charter.

"Weybridge Old Corner," which is several times alluded to in deeds, and in the records, appears from the most reliable information I have been able to obtain, to have been the point on Otter Creek, where the line of the road above mentioned, extending eastward, meets that stream. This line is very nearly the boundary between the lot of the late Judge Phelps, and that of Col. Storrs, deceased, now occupied by George Chapman, Esq. That this was 'Weybridge Old Corner,' is understood by Judge Swift, and James McDonald, Esq., Town Clerk of Middlebury, both very familiar with the records of that town, and was so understood and stated by Judge Phelps to Mr. McDonald.

In reference to this point Judge Swift remarks in his history:—"There are on record, several deeds, referring to "Weybridge Old Corner." It is obvious that a different line was originally recognized, [claimed by Weybridge,] as dividing the towns of Cornwall and Weybridge, and far enough south to include the Falls in the latter town; and by persevering examination, we find that it forms the division line between Foot's mill lot, and the home farm of the late Col. Storrs. There is no record of the time and manner of altering this line, nor have I found any living man who had any knowledge of such a line. But it is probable that the change was made by the Surveyor-General in 1784, when the town lines of

Middlebury were resurveyed and corrected. Among the records of Cornwall town meeting in November, 1787, is the following: 'A petition from Weybridge for setting off from Cornwall to the former old line was read and rejected.' " Whatever may have been the time and manner of altering this line, the peaceable jurisdiction of Cornwall was finally acknowledged on the ground above mentioned—priority in the date of its Charter.

CHAPTER IV.

ORGANIZATION OF THE PROPRIETORS — DIVISION OF THE LANDS BY "PITCHES" — "QUIETING ACT"—PROPRIETORS' RECORDS—INDEFINITENESS OF DEEDS AND CONVEYANCES—LAND SURVEYS.

The Grantees and their successors, the Proprietors of Cornwall, organized under their Charter, and adopted the name of a town in Litchfield County, to which some of their number were attached. They held their early meetings in Salisbury, Conn., where many of them resided. It is probable that like the proprietors of other towns in this vicinity, they complied with the condition of the Charter which required the laying off town lots, but the record of their proceedings in regard to this matter was burned in Connecticut in 1778. If, therefore, town lots were surveyed and allotted, it is impossible at this time to tell when and where, as there are only indefinite allusions to such an arrangement in any existing records, and probably no living person has any knowledge of it.—If such a town plot was ever surveyed, it was no doubt in the vicinity of the school-house in the second district, as that is "near the centre of the town, the most eligible place for a village:"—there, in the survey of a lot for the first settled minister, was a reservation of two and a half acres for a "meeting-house green," which reservation has never been surrendered or alienated by the town: and there was erected the first meeting-house.

That there was some general survey of Cornwall previous to the arrival of many settlers, is probable, from occasional allusions in

records and deeds still accessible; and that there was, as in Middlebury and other towns, a first and second hundred acre division, is, from various documents equally probable. But it is certain that in consequence of the destruction of the Proprietors' records above alluded to, most traces of surveys and divisions were so far obliterated, that the settlers while they severally claimed under some "original right," consulted their own preferences as to the location of their claims. Hence it happened that hundred acre, or smaller, or larger lots, claimed under the same "original right," were located in different parts of the town. Claims thus located were called "pitches," the evidence of which was a certified survey which embraced some designation of boundaries, and was recorded on the Proprietor's book. This method of making pitches without regard to any *system* of division, unavoidably occasioned confusion, which was increased by the action of the Proprietors appropriating lands to individuals as a remuneration for service done on the highways, the construction of which was for years an extremely heavy burden on the inhabitants. For example; at a meeting of the Proprietors soon after the burning of the records, permission was granted to any one of their number, to make a pitch of fifty acres for doing two days' work on a highway, and for the payment of three dollars to the treasurer of the body, he should have the privilege of making such a pitch in "two places." At the same meeting the names of a considerable list of persons are mentioned, to whom, severally, the privilege of making one, two or even three pitches, was confirmed, for the prescribed service on the highway, and to a still longer list, pitches already made were confirmed for the amount of service named, or for its equivalent paid in money. The only condition imposed was that the pitches should be "in square form, and not lap on other surveys."

As a result of this mode of division, some of the later claimants found no land unoccupied, on which to place a survey; while many of the settlers shrewdly observing the boundaries of the pitches occupied by their neighbors, after the lapse of years found vacant lots that had escaped the notice of surveyors and claimants, which they secured for themselves simply by having them surveyed, and

the survey entered on record. Many valuable lots of land were secured in this way, which cost their owners nothing but the trouble of surveying, or the surveyor's and register's fees.

The majority of the Proprietors in Cornwall, held that a regular meeting of their body was appointed by adjournment, the 10th of February following the destruction of their records, which meeting was originally warned for the purpose of making a division of lands. They claimed, therefore, that in holding that adjourned meeting, and all other properly notified meetings, they acted legally, while those settlers who had failed to realize their expectations, thought of no surer way to push their own claims into notice, than to attempt to invalidate those of others, by questioning their legality.

To terminate disputes which might otherwise have been endless, consuming in useless litigation, time, money and kind feeling, the Legislature of Vermont, at its session in 1798, passed an act empowering the Proprietors to authenticate and confirm the division they had authorized. The act, which is the same in its tenor, as were several acts passed the same year in reference to Middlebury and other towns in the vicinity, reads as follows :

"Whereas, in the year one thousand seven hundred and seventy-eight, the Proprietors' records of Cornwall were wholly destroyed by fire, in consequence of which, it becomes extremely difficult to prove the legality of their first Proprietors' meeting, which stood adjourned at the time said records were burned, on which the whole of said division depends :

"Therefore, it is hereby enacted by the General Assembly of the State of Vermont, that the Proprietors of the township of Cornwall aforesaid, are hereby authorized and empowered, at a proprietors' meeting, notified agreeably to the existing laws of this State, mentioning the business to be done at said meeting, to pass any vote or votes, ratifying and confirming the votes of said proprietors, passed at their adjourned meeting aforesaid, and to pass any other vote or votes ratifying and confirming their division as aforesaid, which votes shall be valid in law, to establish their former records and division, any law to the contrary notwithstanding."

This was entitled a "Quieting Act," and it probably had the effect, temporarily, to check the efforts of disappointed claimants, but did not so effectually allay all disturbance, as to render unneces-

sary further action on the part of the Proprietors, as we learn from the record of their final meeting cited on a subsequent page.

I cannot persuade myself to withhold from the reader, copious extracts from the early records of the Proprietors. We here find the names of most if not all the residents in town previous to 1779, together with a few who arrived at a later date. These records reveal the doings of a body of energetic and daring pioneers, actually engaged in preparing homes for themselves and their families, in the hitherto unbroken wilderness, and in laying the foundations of an orderly and thriving community.

The reader will bear in mind that we have here the record of the first meeting held in Cornwall, which was, also, by adjournment, a continuation of the last meeting held in Connecticut previous to the burning of the records.

"February the 10th day, A. D., 1778. Then was this meeting opened according to adjournment, at time and place.

Test per me, ELDAD ANDRUS, Clerk.

1. Voted and chose James Bentley moderator for said meeting.
2. Voted to adjourn this meeting to the first Tuesday in March next, at the house of James Bentley, Jr., at ten of the clock in the forenoon. Test per me, ELDAD ANDRUS, Clerk.

March the 3d day, A D., 1778. Then this meeting was opened according to the adjournment, at time and place.

1. Voted and chose James Bentley moderator for said meeting.
2. Voted to adjourn this meeting to the last Tuesday of March, at the house of James Bentley, at ten of the clock in the forenoon.

Test per me, ELDAD ANDRUS, Clerk.

March 31st, 1778. This meeting was opened according to adjournment.

1. Voted to adjourn this meeting to the house of Mr. Aaron Scott, of Cornwall, to the second Tuesday of April next, at ten of the clock in the forenoon.

Test per me, ELDAD ANDRUS, Clerk.

April the 14th, A. D., 1778. Then this meeting was opened according to adjournment at time and place.

Test per me, ELDAD ANDRUS, Clerk.

1. Voted and chose Nathan Foot Clerk for said meeting.
2. Voted that those who assigned their names in a former vote,

dated May the third, A. D., 1774, that have done their duty according to said vote, shall be entitled to their pitches: namely, Luther Stoddar on the original right of Jabez Williams: Thomas Bentley, Sarah Nichols, Asa Blodget, two pitches; James Bentley, Wm. Douglass, Theophilus Allen, and those whose names are here mentioned, have done their duty, and shall hold their pitches, if laid in square form, as many rods one way as the other:* each pitch to contain one hundred acres, with proper allowance for highways, except Mr. Asa Blodget's bow, so called, where he now lives.

3. Voted that Nathan Foot, Samuel Benton, William Douglass. Eldad Andrus, Aaron Scott, shall hold their pitches that were voted at a Proprietor's meeting, holden on the second Tuesday of December, 1774, for encouragement of settlement:—each man's pitch to be laid in square form, as many rods one way as the other, with proper allowance for highways—one hundred acres to each pitch—the above named men have made their settlement, and shall hold their pitches.

4. Voted that Ebenezer Stebbings, Nathan Foot, Samuel Benton for the encouragement of settlement, shall have the privilege of pitching one hundred acres a piece with proper allowance for highways. The men above mentioned have pitched and done their duty, and shall hold their pitches.

5. Voted and adjourned this meeting to the house of Mr. Eldad Andrus in Cornwall, to the fifteenth day of April, at eight of the clock in the morning.

Test per me, NATHAN FOOT, Clerk.

April the fifteenth, A. D., 1778. Then this meeting was opened according to adjournment, at time and place.

1. Voted that those whose names are mentioned, namely, Samuel Benton two pitches; William Douglass, two pitches; Aaron Scott, one pitch; Nathan Foot, one pitch; Saml. Blodget, two pitches; Asa Blodget, three pitches; James Bentley, one pitch; had a right to pitch as many pitches as are here mentioned, for services done

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* All the very early surveys of pitches were so surpulously conformed to the rule above alluded to, that an exception was deemed necessary, and was made by express vote, in the case of Asa Blodget, who settled on the bend on Otter Creek generally known as the "Ox Bow," and afterwards in reference to other pitches. The Proprietors would have known, if they had ascertained correctly the boundaries of the town, that its shape would preclude conformity to the above rule. To the attempt at comformity, it is, at least, in part owing, that so many small lots of land have been found unclaimed, especially in the swamp, and have been covered by the surveys of those who have made the discovery, down to a date as late as 1858.

by clearing a road from Otter Creek to Lemon Fair, and have made their pitches with proper allowance for highways. One of Mr. Asa Blodget's pitches does lie on three sides of Sardius Blodget's lot that he now works on, which lies on Weybridge line.

2. Voted to choose a committee to get the minutes of the road laid out through the town of Cornwall north and south, that was lost by an accident, and for to receive labour or money equivalent to four day's works to each pitch.

3. Voted and chose Asa Blodget, Nathan Foot, William Douglass a committee for that purpose, and said committee shall make their returns to the next meeting.

4. Voted that those men for service done, for laying a road through the town of Cornwall, north and south, or for clearing said road, or that paid money to a committee for that purpose, shall hold their pitches according to a former vote that was destroyed by fire, namely, Samuel Benton four pitches twelve dollars; Asa Blodget two pitches six dollars: James Bently two pitches six dollars; William Douglas four pitches twelve dollars; Eldad Andrus three pitches; Ebenezer Stebbings two pitches; Nathan Foot three pitches; Capt. Truman Wheeler one pitch; Gamaliel Painter two pitches; Sam'l Blodgett one pitch; Aaron Scott two pitches; Obadiah Wheeler one pitch. Those not mentioned in money, have done labor acceptable to three dollars to each pitch.

5. Voted to choose a committee to lay out two hundred acres upon the ministerial right, also two hundred acres upon the school right. It is to be laid out according to the discretion of the committee which shall be hereafter chosen.

6. Voted and chose a committee for the purpose before mentioned, namely, James Bently, Asa Blodget, Eldad Andrus to make returns at the next meeting.

7. Voted that any of the Proprietors have the privilege of laying out three hundred acres on each right which they own on the undivided lands, by paying five dollars to each hundred acres that he pitches; said pitches to be laid as many rods one way as the other, with proper allowance for highways. Said money to be paid to the Treasurer that shall be hereafter chosen.

8. Voted and chose Nathan Foot for a Treasurer for the purpose aforesaid, and said Treasurer shall keep account of his doings, and make returns to the next meeting.

9. Voted that Sardius Blodget shall hold his pitch that he now works on.

10. Voted that any Proprietor shall have the privilege of pitching fifty acres for doing two days' work on the highway from Otter Creek to Thomas Bentley's, or by paying three dollars to the

Treasurer, said Proprietors may have the privilege of it in two places.

11. Voted and adjourned this meeting to the first Tuesday of February, A. D. 1779, at the house of Mr. Asa Blodgett in Cornwall. Test per me, NATHAN FOOT, Clerk."

The next meeting of the Proprietors mentioned in their records, was named Sept. 3d, 1783, "to finish laying out the second division, and to concert measures to lay out part or all the remainder of said town." The meeting was convened, but did not transact any business of importance.

No other meeting is mentioned till July 20, 1789—a period of nearly six years—when the Proprietors were warned to meet for the purpose of "laying out the remaining part of their rights," and of making the necessary arrangements to prosecute their controversy with Whiting. In regard to the first article nothing was done, probably because conflicting claims had become too numerous to be reconciled or compromised. This meeting was perpetuated by repeated adjournments till Feb. 10th, 1792. At these meetings a prominent subject of attention was the controversy with Whiting, in reference to which the doings of the Proprietors have, perhaps, been presented sufficiently at length on a former page. The Proprietors, also, as in their previous proceedings, confirmed several pitches to settlers.

At their adjourned meeting, Sept. 21, 1796, the Proprietors appointed Messrs. Joel Linsley, Wm. Slade and Nathaniel Blanchard "a Committee to measure off twenty-five thousand acres in the town of Cornwall beginning at Weyoridge south-east corner, then running southeasterly on the bank of the creek, so far as turning a due west line will contain the above said land." Whether this Committee discharged the duty assigned them, we are left in doubt, as no report is entered on the record.

The last, and only other meeting of the Proprietors mentioned in their records, was held as late as May 20th, 1806, that they might effectually silence all complaints respecting their early appropriation of lands, by adopting the provisions of the act of 1798 above cited. The doings of the meeting were as follows: —

"Whereas, it appears to this meeting that the Proprietors' Book of Records of the town of Cornwall, was destroyed by fire in the year 1778, and the Proprietors' meeting stood adjourned till the 10th day of Feb., 1778, which meeting among other things, was warned for the purpose of making a division of land amongst said Proprietors, and the Proprietors met on the said 10th day of Feb., and adjourned from time to time, until the 15th day of April then next, and passed sundry votes relative to dividing their lands into severalty; and, whereas, doubts have arisen in regard to the legality of said votes, on account of the warning and records of the meeting being consumed by fire; and, whereas, the Legislature of the State of Vermont, at their annual session in Vergennes, in the year of our Lord, 1793, passed a law authorizing and empowering said Proprietors at a legal meeting warned for that purpose, to ratify and confirm any vote or votes passed at their adjourned meetings as aforesaid, and to pass any vote or votes ratifying and confirming their division:

Therefore, voted that all the votes and proceedings of the Proprietors, passed at their meetings aforesaid, are hereby ratified, established and confirmed, and the mode of division by pitching is accepted and acquiesced in, to all intents and purposes, as a good and valid division, provided the pitches are made in conformity to the aforesaid votes of the Proprietors.

2. Voted that the clause in the seventh vote of the Proprietors, passed at their adjourned meeting, on the 15th day of April, 1778, which required that all pitches or surveys of land should be laid as many rods one way as the other shall be, and the same is hereby dispensed with: and that no exception or advantage shall hereafter be taken of any Proprietor, on account of his pitching or surveying his land different in form or shape from said vote.

3. Voted to adjourn this meeting till the 25th day of September next, at one o'clock P. M., then to be holden at the dwelling-house of William Slade, in said Cornwall.

Attest, WM. SLADE, Proprietor's Clerk."

A careful examination of the course adopted by the Proprietors, and sanctioned by the Legislature, to encourage settlement, and to defray the expenses of making roads, and of other improvements, awakens a doubt respecting its justice. Each Grantee or Proprietor had, by the Charter, a right to a share of about three hundred acres of land "equal in quantity and quality to other shares in town," and each was justly liable to taxation for necessary public burdens. But an arbitrary appropriation of unsettled lands for

these purposes, thus depriving a part of the non-resident claimants of their property, could have been justified only by the stern law of necessity.

"A necessary act incurs no blame,"

But no votes of corporate or legislative bodies can render an unjust act equitable.

Many of the deeds by which the early Proprietors conveyed their rights to others, were exceedingly indefinite. A specimen or two may interest the reader:

"Know all men by these Presents, that I, Levi Benton of Salisbury, in Litchfield County, and Colony of Connecticut, in New England, do, for and in consideration of ten pounds lawful money, to me in hand paid to my full satisfaction, by Theophilus Allen, of Salisbury, for myself and my heirs quit-claim unto the said Theophilus Allen, his heirs and assigns forever, all the right, title or claim that I have, or may have, to one right of land which I have in the township of Cornwall, in the parcel of lands called and known by the name of Otter Creek, said to be in the Province of New Hampshire. Nathan Benton was the original Proprietor, Number 48.

To have and to hold the same free and clear from all claim that I have, or any under me; in witness whereof I have hereunto set my hand and seal, this 23d day of May, 1774.

LEVI BENTON."

"To all people to whom these Presents shall come, Greeting:—Know ye, that I, Seth Austin, of the town of Salisbury, &c., &c., do give, grant, bargain and sell unto Theophilus Allen, all my right, title, interest and possesion to one whole right of land, lying easterly of Crown Point, in the State of New Hampshire, granted by the Governor of said State, to a certain number of Proprietors, by the name of Cornwall, which township butts easterly on Otter Creek, and northerly on the town of Weybridge.

Signed, SETH AUSTIN."

Many of the deeds represent Cornwall as in Rutland County, N. Y.,—others as in Charlotte County, N. Y.,—others still as in the County of Rutland or Charlotte, in the Province of New Hampshire, or in the New Hampshire Grants, or State of Vermont. This phraseology may indicate the preference of the parties interested, for the jurisdiction of one or the other of the Governments thus designated.

The consideration named in the early deeds differs greatly in amount. We find the sums varying all the way from two pounds, lawful money, for an entire share, in 1767, to one hundred pounds in 1785. This diversity was perhaps to be expected. Some of the Proprietors might have needed the proceeds, and have accepted for their lands, the best offer they could obtain. Others might have felt that it was quite doubtful how long the lands would remain unsettled, and consequently have placed but a slight value upon them. After they began to be settled, their value of course increased, though in April, 1778, the Proprietors, as we learn from their records, voted to allow certain persons who had borne the labor and exposure of commencing the settlement, to pitch lots of one hundred acres each, for four dollars paid in money, or for four days' labor done on the highways, or for other service of similar value.

For the gratification of those readers who have not seen the Proprietors' records, I copy two or three of the original surveys, premising only, that as there were many surveyors, much variety of description is found in their returns.

"Surveyed in Cornwall, Oct. 23, 1774, for Solomon Linsley, * one lot of land containing one hundred acres, and allowance for highways,—Butts and Bounds as follows,—begins at a soft maple about nine chains east of Beaver Brook, and runs south 32 chains and 50 links to beech staddle; then west 32 chains and 50 links to Weybridge line, to beech staddle; then east on Weybridge line to the first bounds. Surveyed by me,

GAM'LL PAINTER, Surveyor.

"The above survey bill recorded Aug. 3, 1785, by me,

JERE'H BINGHAM, P. C."

†"Surveyed in Cornwall, Oct. 34th, A. D. 1774, for Aaron Scott, one lot of land, containing one hundred acres and allowance for highways, on the original right of John Judd, butts and Bounds as follows: Beginning at the south-west corner of Solomon Linsley's Pitch, and runs W. 32 chains and fifty links to a Beech stake; then North 32 chains and fifty links to a Beech tree on

* This survey covers the farm, with some variations, now occupied by Milo Williamson.

† This survey covers the farm, of which Reuben T. Sanson's forms a part.—The Weybridge line mentioned in this and the preceding, is Weybridge "Old Line."

Weybridge line, then E. on said line, 32 chains and 50 links to the N. W. corner of Linsley's Pitch, then to the first bounds.

Surveyed by me, GAM'LL PAINTER.

This survey bill received to record, June the 27th, 1783, and recorded by me. WM. SLADE, Prop's Clerk."

* "Cornwall, Rutland County, State of Vermont, Sept. 8th. 1783, surveyed and laid out for Truman Wheeler 100 acres of land with allowance for highways: beginning at a beech stump marked T. W., then running north 84 rods to a beech tree marked T. W., then running west 200 rods to a beech tree marked T. W., then south 84 rods to a beech marked T. W., then east 200 rods to the first bound. Said land lies between Samuel Benton and Doct'r Foots, laid on the original right of Samuel Beebe. This is instead of an old survey bill which was on record before the records were burnt. OBADIAH WHEELER, Surveyor.

The above survey was received for record Sept. 8, 1783, and recorded Oct. 12th, 1784.

By me, JERE'H BINGHAM, P. C."

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*This survey covers the farm now occupied by William Hurlburt.

CHAPTER V.

SETTLERS BEFORE THE REVOLUTIONARY WAR: ELDAD ANDRUS, SAMUEL BLODGET, SARDIUS BLODGET, SOLOMON LINSLEY, AARON SCOTT, NATHAN FOOT, JOHN HOLLEY, EBENEZER STEBBINS, JOEL LINSLEY, OBADIAH WHEELER, JONAH SANFORD, JAMES MARSH DOUGLASS — RETIREMENT OF SETTLERS.

The eighty-six years that have passed since the first log cabin was erected in Cornwall, are but a span in the history of communities, yet they chronicle the transformation of the forest into smiling fields teeming with the varied products of agricultural skill and industry — the lurking place of the savage into the abode of peace, security and abundance. We often read with wonder of the rapid growth of settlements in our Western States, yet the early growth of Cornwall very nearly furnishes a parallel. In twenty-six years from the arrival of the first settler, and in sixteen years from the announcement of peace with Great Britain, when settlements became safe, the dwellings of the settlers — humble and unpretending, indeed, yet actual dwellings — had become as numerous, and the population as great as it is at the present moment. We may profitably review the course of the fathers, as they broke away from the ties of kindred, and the homes of early life, provided only with implements for subduing the forest, and with supplies of food and raiment to serve until their own vigorous arms might replenish their store.

"They brav'd the savage in his native wild;
They bade defiance to the wintry blast;
Smil'd at the toils and perils of their way,
And onward came."

The first settlers within the original bounds of Cornwall, were Asa Blodget, James Bentley, James Bentley, Jr., Thomas Bentley, Joseph Throop, Theophilus Allen, William Douglass, Samuel Benton, Eldad Andrus, Samuel Blodget, Sardius Blodget, Solomon Linsley, Aaron Scott, and Nathan Foot. They arrived and made their pitches in 1774. The eight first named, selected their lands in the east part of the township, bounding on Otter Creek, and by the change of territorial limits in 1796, became inhabitants of Middlebury, and as such are mentioned in the history of that town by Judge Swift. The remaining six made their pitches in the northern and central parts of this town.

The year following, 1775, Ebenezer Stebbins, Joel Linsley, and John Holley made their pitches, and in 1776 Jonah Sanford, Obadiah Wheeler and James Marsh Douglass, settled their locations. None of these names except those of Solomon Linsley and Jonah Sanford are endorsed on the Charter. With these exceptions, and two or three others who came after the war, the surveys uniformly specify certain "original rights," on which their claims were leased.

Eldad Andrus located himself on the farm new occupied by Truman B. Holley, and there remained until he removed to a farm in the west part of the town bounding on Lemon Fair, which he obtained by exchange with Zechariah Benedict, who succeeded him in the occupancy of his first pitch. The surveys of Mr. Andrus originally covered much more land than is embraced in the present farm, of which he sold parcels to his brother Ethan and others.—His first house was erected some rods east of the present buildings. He afterwards erected the house which Mr. Holley has recently remodeled and greatly improved.

The pitch of Samuel Blodget of one hundred acres, was upon the great east and west road from Charlestown, No. 4, through Middlebury and Bridport to Lake Champlain. It also lay upon what, in 1790, was made the main north and south road from Corn-

wall to Middlebury, which, in 1810, when the direction of the road from Cornwall to Middlebury was changed to its present location, ceased to be much travelled, and several years since was discontinued. The farm of Mr. Blodget after his decease in 1838, was divided, the eastern portion of it, at present belonging to the farm of S. & J. F. Bolton, of Middlebury, and the western portion to the estate of his son-in-law, the late Abraham Williamson, since whose decease the land has been subdivided among his heirs. The buildings of Mr. Blodget were located on a beautiful site, where the house still remains, though at present unoccupied. This was the birth-place of Rev. Luther P. Blodget.

The first pitch of Solomon Linsley, of one hundred acres, embraced the farm now owned by Milo Williamson. His first cabin was built eastward of the present dwelling, which was also built by Mr. Linsley, and was occupied by him as a residence.

Aaron Scott, of Sunderland, Mass., made his first pitch of one hundred acres, west of Solomon Linsley. The survey covered the farm of Reuben T. Samson, and other land lying west and south.—His first cabin was erected southwest of the site on which Mr. Samson now lives.

A survey of a lot of one hundred acres for Jesse Chipman, directly south of Aaron Scott, bears date Oct. 24, 1774, the same day as that of Mr. Scott; but I can find no evidence that he ever settled upon it.

Sardius Blodget also made a pitch of one hundred acres on the north line of the town, probably near Mr. Linsley. Its precise location, on account of the indefiniteness of the boundaries named in the survey, it is impossible to determine.

Dr. Nathan Foot from Watertown, Conn., made his first pitch on the farm afterward owned by his son Nathan, and now owned by his grand-daughter, Maria Foot and her son-in-law, Wm. Turner. In connection with this pitch, he acquired a title to some five or six hundred acres of land, of which he gave, according to the testimony of his daughter, fifty acres to each of his sons, several of whom early located themselves near their father, as there will be occasion elsewhere to notice. His first log cabin built in 1774, was located

on the verge of the swamp, half a mile east of the present dwelling. After the war he built a second log house on the west side of the present highway, near the south-east corner of Mr. Turner's orchard. His first framed house was built on the corner just south of Mr. Turner's dwelling.

These surveys were all dated in 1774, and were made by Judge Painter of Middlebury. Most of the men subsequently made several other pitches. The year following, several settlers arrived and selected lots.

John Holley, from Salisbury, Conn., made his pitch in 1775, surveyed also by Judge Painter, on a lot south of that afterward selected by David Parkill. In making his selection Mr. Holley was influenced, as was Mr. Parkill, by the supposition that the main north and south road would pass through his lot, and when some years later, it was otherwise determined, he effected an exchange with his brother Stephen, who had purchased the lot directly west. Stephen settled on his brother's original pitch, and John removed to that which Stephen had owned—the same, with slight variations, which is now occupied by Benj. Parkill. John Holley was the father of Philo Holley, Esq.

The same year, Ebenezer Stebbins made a pitch and settled upon the farm now occupied by his daughter, Mrs. Roxalana Peet, and his grand-son, Loren W. Peet. Mr. Stebbins had purchased an entire share of an original proprietor, and located it in a body. His first house was near that in which he afterward lived and died, and which is now occupied by his daughter, Mrs. Peet.

Early in 1775, Hon. Joel Linsley, from Woodbury, Conn., made a pitch on the lot on which he continued to reside until his death. His first dwelling, like those of his neighbors, a log cabin, was some sixty or eighty rods east of that in which he afterward lived, and which is now occupied by Abel J. Benedict, the owner of a part of the original farm. Judge Linsley became an extensive land-owner, having acted as surveyor, and having thus become familiar with unoccupied lands. His labors as surveyor commenced early in 1775. We shall have occasion again to allude

to him in connection with the arrival and location of his relatives after the war.

Judge Linsley belonged to a class of men, whose energy, enterprise and intelligence, go far in forming the character of a town. He was, indeed, formed by nature to exert a controlling influence in any community in which he might reside. He was appointed Town Clerk, at the organization of the town, and held that office, with the exception of two years, until his decease in 1818. He represented the town several years in the State Legislature; was assistant Judge, and afterward Chief Judge of the County Court. His wisdom was often called into requisition by his fellow-citizens in cases where special executive tact was needful. In every office, his duties were discharged with marked ability, and to universal acceptance.

Few men enjoy, with keener relish, the pleasures of social intercourse. Possessing an inexhaustable fund of anecdote and humor, and unusual conversational powers, he was the life of every circle with which he associated. The aged and the young alike found him an agreeable companion. To the unfortunate he was a sympathizing friend; to virtuous indigence a cheerful benefactor; and of every judicious scheme of benevolent effort, a munificent patron.

Judge Linsley was the father of Rev. Joel H. Linsley, D. D., and of Charles Linsley, Esq.

Several surveys are dated in 1776. Jonah Sanford pitched a lot of one hundred acres, lying west of that above named as located by Aaron Scott. He probably did not settle upon it.

A survey of one hundred and fifty acres is also recorded as having been made by Obadiah Wheeler. Though the boundaries are given, there are no landmarks which enable us to fix the location. Probably it was in the south-west part of the town, as allusion is made to "Wheeler's lots" in "the survey of a road by Daniel Samson's, to meet a road laid out by the people of Whiting."

The same year, James Marsh Douglass pitched a lot where Eli Stevens now lives, together with other lots in the vicinity, amounting to five hundred acres.

Truman Wheeler also made a pitch previous to 1778, the precise

date of which cannot be determined, as it was made and recorded before the burning of the records. That now extant upon the Proprietors' records, claims to be a resurvey. It embraces the lot afterward owned by Timothy Baker, and now by Wm. Hurlbut.

These settlers, most of whom had families, were employed as is the usage of pioneers, in clearing their lands, and in endeavors to provide the means of support for those depending upon them.—Though exposed to the ill will of tories, they felt comparatively secure from molestation, so long as the Americans held possession of Ticonderoga and Crown Point, which was the case from their capture by Allen in 1775, to their recapture by Burgoyne in 1777. This occurrence rendered the stay of the settlers utterly unsafe, as they were exposed to marauding parties of British soldiers, of Indians, and of tories, who, if not more the objects of dread, were more the objects of intense hostility. The news of the surrender of Ticonderoga to Burgoyne, was a signal to the settlers that they might be compelled to abandon their farms, and seek safety in retiring to the southern and more densely populated parts of the State. Some of them immediately retired with their families; others remained till the following year. The country north of Rutland, was, at this period, mostly an unbroken wilderness. Ethan Andrus, Esq., one of the retiring settlers, in relating the story of their flight, informed me that they placed their women and children in canoes, or on rafts, upon which also were placed their most valuable effects which they could not conceal; and these were propelled up the stream by a part of the men, while others drove the cattle along the shore, much of the way a swamp impassable by women or children. Though severe the service, affection and indomitable energy achieved the undertaking.

Such articles as could be concealed, or could not be carried, were, of course, left behind. The aged Mrs. Peet, daughter of Mr. Stebbins, has shown me a duodecimo Bible, and a looking-glass, which her mother covered with pillows and concealed under some logs, where they remained undisturbed until her return after the restoration of peace. The Bible, though somewhat discolored by exposure to dampness, is legible, and contains the family record.—

The chief injury sustained by the glass, is the loss of some of the ornamental parts of its frame. Both are invaluable to their possessor, as mementos of sacrifices, which, as a child scarcely advanced beyond the period of infancy, she shared with her parents.

Mrs. Peet was old enough when her father returned to Cornwall, to remember distinctly events as they occurred. She relates that they arrived in March, while the ground was still covered with a great depth of snow. Her father had procured a team to convey his family from Asa Blodget's, on the Creek, to his place of abode, and they were obliged, as the swamp was impassible, to travel around the north end of it, near the present residence of the writer. This was on the Sabbath, and the first inhabitants they met after leaving the Creek, were assembled at the house of Dr. Nathan Foot for religious worship. They remained till the close of the service, and as necessity was laid upon them to reach home that day if possible, they proceeded. As they passed over the hill west of the house, and came in sight of it, the snow-drifts were so deep as effectually to prevent further progress with the team. By a vigorous use of a shovel, the men cleared a path so that Mrs. Stebbins made her way to the cabin, which she found dilapidated, cold and cheerless. The roof of the main room had fallen in, and it was filled with snow, and the only apartment where they could find shelter, was a little bedroom in one corner. Here they kindled a fire, and having procured some meal from the sled blockaded with snow, the mother prepared a "johnny cake," rendered doubly sweet by fasting and fatigue. With such accommodations was passed the first night, by this family, after their return to Cornwall. Mr. Stebbins lived to the extreme age of 96 years.

A few of the settlers above mentioned attempted to remain on their farms, hoping to escape molestation, but two of their number suffered from their imprudence.

Eldad Andrus was taken captive, in May or June, by the Indians and tories, and carried to the British camp across Lake Champlain, where he was held for several months. During his detention the Indians several times visited his house, and though they offered no violence to his family, they consumed his stock of provisions;

destroyed his young fruit trees, and carried away his only animals of the horse kind, a mare and colt. These remained absent some two years, when, as I am informed by his son from whom I have this narrative, the mare returned accompanied by her colt, and another which matched it well, from which Mr. Andrus made a valuable team. Having discovered an opportunity to escape, he fled. Perceiving that he was followed by an Indian, he secured a heavy club, and concealed himself under a log, over which the Indian would pass. As he was clambering over unaware of his danger, Mr. Andrus struck him a blow which felled him to the ground. Without waiting to ascertain what harm he had done, he hastened his flight, and saw nothing more of his pursuer.

Samuel Blodget was also taken prisoner at the same time, by the Indians and tories. He was bound to a tree by the Indians, and threatened with death, but escaped this fate by making himself known, as a free mason, to a British officer who commanded the party. His son, Rev. Luther P. Blodget, relates that "his father was taken to Ticonderoga, where he suffered all the abuse and tortures usual to captives, and was imprisoned on board an old vessel which abounded with vermin and filth, until he obtained permission to go on shore, and drive team and perform other duties which fell to the lot of captives. He was liberated in the fall, and returned to his family, who, by this time, had removed to Bennington or Arlington, where they remained until the announcement of peace."

Mr. Blodget continued to reside on his original pitch, after the return of his family, until his death in 1838, at the age of 87 years. He was for many years active and useful in various town offices, and was accounted a very worthy man. He reared a large family of sons and daughters, all of whom, except the aged widow of Abraham Williamson, have removed from town.

CHAPTER VI.

RETURN OF SETTLERS—IMMIGRANTS AFTER THE WAR, AND THEIR LOCATIONS—ORANGE THROOP—SAMUEL INGRAHAM AND MATTHEW LEWIS—ETHAN ANDRUS—SONS OF NATHAN FOOT—SAMUEL BARTHOLOMEW.

At the earliest moment after the close of the war in 1783, the fugitive settlers who had been impatiently waiting for an opportunity to return to their farms, hastened back, most of them to find their cabins destroyed, and their improvements laid waste. During their absence they had not been idle spectators of the struggle in which their country was engaged, but several of them, like many others who afterwards became fellow settlers, were for longer or shorter periods, in military service. That prudence, which is always characteristic of true courage, had led them to avoid exposure on the frontier, which was likely to be productive of more harm than good. They now commenced anew with assured confidence that the war-whoop should not disturb their slumbers; that detested tories should no longer offer them insult and defiance; that they should be permitted to reap in peace the fields they might plant, and toil for those they loved, with none to "molest, or to make them afraid."

On the east side of the highway, about sixty rods south of Samuel Blodget, whose location we have already noticed, Orange Throop settled and erected a house, which was afterwards occupied by sons of Mr. Blodgett, and was subsequently owned by Isaac Lauden

deceased, to whose estate it still belongs, though at present in the occupancy of his daughter, Mrs. Stone.

Nearly opposite the dwelling of Orange Throop on the west side of the road, was the School House called No. 1, in the first division of the town into School Districts in 1787. This building was afterwards used as a dwelling house, and was occupied successively by various transient families.

About sixty rods still further south, on the west side of the road, was erected the first log house of Samuel Ingraham, who in 1786, in company with Matthew Lewis, purchased one hundred acres of Frederic Ford, sen. and his wife,and of Wm. Douglass and Eldad Andrus. Mr. Ingraham afterwards built and occupied, until his death, the house lately vacated by Wm. R. Remelee. Mr. Lewis built his first house south-west of Mr. Ingraham, near the orchard, a portion of which remains. After a few years he sold to Mr. Ingraham and removed to the north-west part of the town, where he died.

Samuel Ingraham was born in Hebron, Conn., and removed with his father to Washington, Mass., at the age of twenty-one years.—With the spirit which animated every patriotic bosom at that period, he enlisted in the army when only sixteen years old, in response to the first call for volunteers after the massacre at Lexington. The company to which he belonged, was stationed on one of the eminences in the vicinity of Charlestown,during the battle of Bunker Hill. Though panting, as he used to say, to take part with their comrades, they were not ordered into action. His company remained in the vicinity of Boston until the evacuation of the city by the British, after which they were employed in different localities, as their services were needed. Mr. Ingraham was in the army for a considerable period, and when, at last, he was honorably discharged, he received, as the writer has heard him remark, "the balance then due for his services, in continental currency, so nearly worthless, that at the first place on his way homeward, where he could procure any food to satisfy the cravings of hunger, he paid sixteen dollars of his hard earnings—two months' pay—for two pounds of green cheese."

Among the incidents of Mr. Ingraham's military service, he used to relate the following: On one occasion when he, as a corporal in charge of two or three men, was ordered to do picket duty near a convenient bathing place, his men expressed a strong desire to be indulged with the opportunity of enjoying a bath. He remonstrated, lest the officer of the guard should find them absent from their posts. He at length, however, yielded to their importunity, but while they were enjoying their bath he discovered the officer approaching, and called to his men to hasten to their places. They begged a moment to dress, but he said "No, take your places as you are." They seized their muskets, and each took his station as he came from the water. The officer arrived, stopped a moment, surveying the men, and then turning to Ingraham, said, "Corporal, I see your men are naked, how is that?" The reply was, "They were born so, sir." With a smile the officer passed on.

Though Mr. Ingraham enjoyed but slight advantages for early education, his natural endowments were superior. Possessing quick discernment, wonderful retentiveness of memory, and an insatiable thirst for knowledge, he acquired extensive general intelligence; was often called to fill town offices; was a safe adviser; peculiarly sociable and amiable in all his relations; and lived and died an honest man and a humble Christian. He was the father, and this farm was the birth-place of Rev. Ira Ingraham.

The next farm southward of Mr. Ingraham, as originally settled, was that of Ethan Andrus. It is not easy to determine when. He was here as early as 1777, as intimated on a preceding page, where he is spoken of as one of the company of settlers who retired after the surrender of Ticonderoga to Burgoyne. But he probably was not a land-holder earlier than 1784. Between that date and 1790, he purchased lands from his brother Eldad, Nathan Foot Jr., Abijah and Uri Foot and James Douglass, amounting collectively to more than three hundred acres. Of this purchase, he exchanged, in 1808, "two hundred and twelve acres, exclusive of highways," with Darius Matthews. This farm, with some variations, is the same on which the writer now lives. Mr. Andrus erected upon it his first framed house about sixty rods north of one which he after-

wards built, and which still remains, occupied by the writer's family. Here, for several years, Mr. Andrus kept a tavern. He actively participated in the religious and secular affairs of the town, and was an enterprising and influential citizen. He was the father, and this was the birth-place of Rev. Joseph R. Andrus, the first agent of the American Colonization Society to Africa, of whom a brief biographical sketch will be found on another page.

The pitches of Dr. Nathan Foot, amounting to about six hundred acres, have already been alluded to, but are again mentioned, that we may note more particularly the location of his sons, Daniel, Nathan, Abijah and Uri. He had three other sons, Isaac S., Thomas and William, who probably did not settle in Cornwall.—One of his daughters, Parthenia, a maiden lady, still living in Cayuga, N. Y., informs me that her father gave each of his sons fifty acres of land. Daniel, after the war, made a pitch for himself on the east side of the highway, embracing land now owned by Henry Lane, and much of the homestead of E. R. Robbins. His first log cabin was located by a spring, a few rods east of Mr. Lane's house.

Daniel Foot was in Cornwall before the war, but early enlisted into a company of mounted rangers, and was often employed in extremely perilous service. He was a fearless man, exceedingly fond of adventure, and always ready to encounter any danger to which his duty as a soldier exposed him. He used to relate that, on one occasion, after a severe skirmish, in which his companions were either killed or dispersed, he was reduced to the necessity of cooking his moccasins for food, supplying their place with others made from a part of his blanket. Being in the vicinity of Ticonderoga, when it was surrendered to Burgoyne, he and one of his comrades were despatched to warn the settlers of Cornwall of their danger, and aid them in escaping to a place of safety. After the war, Mr. Foot returned to Cornwall, settled on the land above named, and became a permanent resident, employed during a life protracted to extreme age in the peaceful pursuits of husbandry. He died August, 24th, 1848, aged eighty-nine.

Nathan Foot Jr. accompanied his father to Cornwall, and in

addition to his father's donation of land, purchased of him one hundred and twenty-five acres, besides pitching some lots on his own account. He built upon the beautiful site still occupied by his daughter, Maria. For many years he kept a tavern, his house being very conveniently situated for the accommodation of travellers. He died Nov. 16th, 1829, aged sixty-seven. He was the father of Lucius C. Foot, Esq., late of Cayuga, N. Y.

Abijah Foot built on the corner just above the present dwelling of Charles R. Ford After occupying the house a few years, he sold to Daniel Campbell, a physician, who also kept a store north of his house, on or near the site of the cider-mill. Uri Foot appears to have been joint owner with Abijah, as the deed to Campbell was signed by both—a joint conveyance. Campbell also purchased, of the Foots, the land north to the line of A. A. Fisk, and the land east of the main road to Middlebury, now owned by C. R. Ford. In 1797, Campbell sold this property to Dr. Frederic Ford, sen., who occupied the house until 1817, when in connection with his son, the late Dr. Ford, he built the spacious mansion now occupied by his grandson above named. Abijah Foot died in Cornwall in 1795. Uri died in 1841, at Cayuga, N. Y., whither he removed after having resided a few years in Charlotte in this State. The other sons of Dr. Foot died—Jesse at Chittenango, N. Y., in 1848; William in 1815, at St. Albans, Vt.; and Thomas was lost at sea in 1819.

Millicent, a daughter of Dr. Foot married Jedediah Durfey, who settled on a fifty acre lot on the west side of the road, a little south of Eldad Andrus.

North of Abijah Foot, Samuel Bartholomew from Watertown, Conn., in 1786, bought of Nathan Foot Jr., a fifty acre lot on the east side of the road, on which A. A. Fisk now lives. He also purchased at a later date a few acres of Ephraim Andrus, on the west side of the road, which still belongs to Mr. Fisk's farm. Having cleared some fifteen or twenty acres, he devoted himself exclusively to the raising of fruit—apples, pears, peaches, grapes and chestnuts. His whole clearing was thus employed, except three

or four acres reserved to furnish hay for his cows. His orchards abounded in fine apples, especially in the Early Bow and Golden Sweet varieties, which perhaps he should have the credit of having introduced into this vicinity. His peaches were, for a few years, productive, but soon decayed, either because of the ephemeral character of the fruit, or of the rigor of the climate. His pears were more permanent, and some of his grape vines continue to this day. His chestnut trees, though maintaining a thrifty growth, have never proved very productive. In the dense forest which covered most of his farm while he remained its owner, he cleared several little patches of a few rods each and planted them to fruit trees and vines. The intent of this proceeding probably was to ascertain, by experiment, whether the protection thus afforded by the surrounding forest might not be favorable to the growth of peaches and grapes; two kinds of fruit which he was especially anxious to raise.

Mr. Bartholomew was accounted among his neighbors a man of eccentricities, some of which, as his farm adjoined my father's, I had in my childhood many opportunities of witnessing. In a spring near his house, he kept some fishes which were trained to come at his call, to be fed. His cows also were trained to come at his call, whenever he took his stand at his back door and repeated their names. His haying he was accustomed to do with his own unaided hands. Sometimes he would cut and put up, in compact and well trimmed cocks, nearly his whole crop before moving any part of it. This done, he would tie up a cock at a time, and carry it upon his back to his stack, for his hay was too remote from his dwelling to be conveyed thither with his facilities for transportation, he returned for another and another to the end of his labor. When his stack became too high for him to place his hay upon it while standing on the ground, he used a ladder. When his hay was all gathered, and his stack completed, he was accustomed to go to the mountain, and bring thence a back load of white birch bark, with which he roofed it over. It used to be said that on one occasion, when he saw a shower approaching, he hastened to his house, brought his wife's umbrella, and stuck it in the top of his newly finished stack.

Mr. Bartholomew had a peculiar aversion to being dependent on others for aught that he could accomplish unaided. As an illustration the following incident may be mentioned. On one occasion, my father with several men were at work in a field adjoining the meadow of Mr. Bartholomew, in which nearly his whole crop of hay was ready for the stack. As our team was standing unemployed, my father said to Mr. Bartholomew who was carting his hay after his fashion, upon his own back: "My team is standing idle, and if you please, one of my men may go over with it and help move your hay. It will save you much time time and labor."—"No, I thank you," was his reply, "I shall accomplish it myself very comfortably."

Mr. Bartholomew was attached to the Methodist denomination, and was accustomed to attend meeting in Middlebury, there being at the time no meeting of the kind in Cornwall. He always walked to meeting, and in summer, carried his shoes in his hand until he neared the place of meeting, when he put them on as respectful to the place and the company.

He was a social man, and possessed much general intelligence.—Often he spent his winter evenings at my father's, always taking the precaution before leaving home, to fill his pockets with luscious apples, by way of indulging his fondness for contributing to the enjoyment of others.

Mr. Bartholomew was much given, withal, to writing poetry. In the loft of his barn which was rarely used for any other purpose, he was wont to court his Muse, and record the measures she indited.

He early published a volume of poetry of nearly a hundred pages, entitled "Will Wittling, or the Spoiled Child."* It exhibits in homely phraseology, but mostly in euphonious rhymes, a correct picture of the effects of foolish parental partiality and indulgence, as sometimes seen in fostering the passions of the child, which, unrestrained lead to crime, to infamy and sometimes to the scaffold. I quote a few lines:—

* Of this volume, I know of but a single copy, and that in a dilapidated condition. He composed another volume, it is said, which was never printed.

"When truant fancy gains ascendence
Blind guides will offer their attendance;
And reason grown as blind as they,
No more can hold its proper sway,
Nor will, if blinded, interpose.
Credulity a leader grows,
And representing falsehood true,
Assent is given thereunto.

"This guide habituates the mind
To follow, as it is inclined,
Deceptive cheats, without suspense,
And scorn impartial evidence.

"If lying fancy is our guide,
And Reason's dictates laid aside,
We willingly become deceived,
Nor seek to have our minds relieved."

A specimen of Mr. Bartholomew's impromptu rhymes is preserved in Judge Swift's history of Middlebury, which I take the liberty to copy. It was offered at a Christmas festival at the house of Judge Painter, in 1787.

"This place called Middlebury Falls,
Is like a city without walls;
Surrounded 'tis by hemlock trees,
Which shut out all its enemies.
The pow wow now on Christmas day
Which much resembles Indian's play,
I think will never be forgotton,
Till all the hemlock trees are rotten."

Having been disappointed in raising the fruits he desired, especially peaches and grapes, Mr. Bartholomew removed about 1812 to Kentucky, where he resided until his decease several years afterwards, his only daughter having become the wife of one of the Governers of that Commonwealth. Mr. B. sold to a Mr. Breckenridge of Charlotte, who soon sold to Abraham Williamson, in whose hands the farm remained until his death. In the settlement of his estate, it was assigned to his daughter, Mrs. Fisk.

CHAPTER VII.

LOCATION OF SETTLERS,—ELIJAH DURFEY—ELISHA HURLBUT—THOMAS PRITCHARD—JAMES LANE—THOMAS TOLMAN, FIRST SETTLED MINISTER—SAMUEL BENTON—JEREMIAH ROCKWELL—DAVID PARKILL—JOHN ROBBINS—ABRAHAM BALCOM—STEPHEN HOLLEY—ASA WOODWARD—CALVIN TILDEN—LUTHER TILDEN—WM. BAXTER—DAVID DAGGETT—ISAAC KELLOGG—ABIAL ROGERS, ABIAL LINSLEY—LEMUEL PEET—DANIEL RICHARDSON—STEPHEN TAMBLING—ISAIAH GILBERT—LEMUEL TAMBLING.

On the west side of the road, between the land of Mr. Bartholomew and Nathan Foot Jr., Elijah Durfey settled at a very early day. Durfey was a cooper and was devoted to that business. He sold a part of his lot to Daniel How, who built just north of Mr. Foot, on land now belonging to Charles R. Ford. The traces of both houses are still visible.

The farm on which Julius Hurlbut now lives, was originally pitched by Nathan Foot sen., and his son Daniel. Most of it was sold by Nathan Foot to Elizabeth Avery in 1786, and the remainder she bought of Daniel Foot the year following. In 1789, she sold to Elisha Hurlbut, the deed having the joint signatures of herself and her husband, Roger Avery.

Elisha Hurlbut was from Canaan, Conn. He first settled in the west part of the town, but having purchased the farm above named, removed to it, and lived upon it until his decease. He was in military service in the revolutionary war, but the character or duration

of his service, I have not been able to ascertain. His widow draws a pension. He reared a large family of children. He was drowned near the "three mile bridge" in Middlebury, in 1824, aged 64 years.

Timothy Baker settled on the lot opposite Elisha Hurlbut, which was originally surveyed to Truman Wheeler. He had a large family. After his decease, which occurred about 1812, his farm was sold to William Hurlbut, its present owner. The first house of Mr. Baker was located on the old road elsewhere mentioned, some twenty or thirty rods east of the present highway, after the opening of which he sold the land east of it to Elisha Hurlbut, and built the house in which William Hurlbut now lives.

The small lot next south of Elisha Hurlbut, now owned by Shubael Ripley, was settled in 1791, by Thomas Pritchard, from Waterbury, Conn., who purchased of Timothy Baker and Daniel Foot. Mr. Pritchard built his first house on the east side of the lot upon what was then the main road. He was a blacksmith, and established himself in that business. He sold to Daniel Huntington in 1805, who soon sold to Ambrose Judd, also a blacksmith, who was succeeded by the present owner.

The farm of Henry Lane, next south of Mr. Ripley, has already been mentioned as made up mostly of the pitch of Daniel Foot, who sold to James Lane from Mansfield, Conn., in 1800. Mr. Lane died in July of that year, and was succeeded by his son Job, who died in 1860 at the age of 72, having been a cheerful and firm supporter of secular and religious order, and a valuable citizen. It may be remarked in regard to this farm, that the portion of it about thirty or forty rods in width, lying east of the present highway, belonged originally to the ministerial right, the northern part of which bounded on the east by the line of the old road, embraced also the lands now owned west of the present road, by Henry Lane, I. and A. Searls and Dr. Porter.

The minister's lot of three hundred acres, assigned to Thomas Tolman as the first settled minister, besides the lands just mentioned, embraced the farm now owned by Elias D. Pritchard. This was sold by Mr. Tolman to Joseph Daggett, from whom the title

passed through several hands to its present owner. Mr. Tolman's surveys also covered the farm of the late Thompson Potter, with a reservation of two and a half acres for a "meeting house green, or common." This farm was sold by Mr. Tolman to Lewis and James McDonald; by them to Winant Williamson; by him to Sylvester Scott; by him to Rev. Jedediah Bushnell. Each of these conveyances recognizes the reservation of the "meeting house green," down to that which transferred the land to Mr. Bushnell.

Mr. Tolman built on that part of his land near the common, supposing evidently, as that was the proposed location of the meeting house, it would, of course, be the site of a village. His house was occupied by Mr. Bushnell till about the year 1816, when, with liberal aid from his people in the way of materials and labor, he erected the house which he afterward occupied, and which is now occupied by the family of the late Thompson Potter.

Samuel Benton in 1787 bought of Mr. Tolman all the "ministerial right, pitched and unpitched, excepting two hundred acres." Relying upon this title he pitched fifty acres of land lying north of the road leading to David Parkill's, now owned by E. R. Robbins, the heirs of Thompson Potter and Dr. M. O. Porter, and about the same quantity west of the main road, running north to Truman Wheeler, and west to Dr. Ford sen. Near a spring on the north side of the road to Mr. Parkill's and just east of Dr. Porter's orchard, he built a log house in which he lived a year or or two, and in 1789 sold to Jeremiah Rockwell. He also built on the opposite side of the road the spacious but somewhat dilapidated barn, which still remains, at present in the occupancy of Mr. Potter's family. Samuel Benton first settled on the Creek, and is on that account reckoned an early settler of Middlebury. He remained there, however, but a short time, when he removed to this town. He is mentioned in the records, at different periods, as Captain, Colonel and General Benton, and was for several years very active in town offices. No other inhabitant of Cornwall perhaps ever owned so much land. His surveys of pitches, in all parts of the town, based upon original rights which he claimed to have purchased, wholly or in part, cover pages of the Proprietors' records,

and his deeds given and received would fill a considerable volume. He was also the claimant of numerous lots of land in some of the adjacent towns.

He became eventually involved in perplexing and expensive litigation, growing out of his land speculations, and though he lived to advanced age, his last days were attended with embarrassment and depression. He removed from town many years before his decease. There will be frequent occasion to mention his name in noting the location of other settlers.

Jeremiah Rockwell became a permanent settler on the farm which he purchased of Benton, and built on the west side of the road. His first frame-house gave place, many years since, to that which Dr. Porter has recently remodeled and greatly improved. Mr. Rockwell, if living, resides in Canada. Two of his sons entered the ministry—Rev. Daniel Rockwell, a Congregationalist; and Rev. Orson Rockwell, a Baptist.

In May, 1784, David Parkill from Weston, Mass., pitched one hundred acres, on which his son David now lives. He first settled in Rutland, but finding the title to his purchase defective, he fell in with the current of immigration which that year was setting strongly toward Cornwall. He built his first cabin near the site of the present buildings. In selecting his farm, and erecting his first house, he supposed he was upon the line of what would be the main north and south road through the town.

Mr. Parkill was several years in the army; served with Massachusetts troops eighteen months; was in New York on the arrival of the British forces, and was at the battle of Bennington. He enlisted a second time, and for his protracted services, his widow, who lived to the very advanced age of 91 years, received a pension, his own death having occurred before the tardy gratitude or justice of our country had offered this provision for the comfort of her brave defenders. A beautiful elm tree now stands near the house of Mr. Parkill, towering some sixty feet or more in height, on which Mrs. Parkill for many years after she commenced housekeeping, used to spread articles of clothing to dry. Though she lived near a century,

the tree which began life about the same period as herself, still lives in vigorous and hearty growth.

The farm of John Robbins, now owned by his son Ebenezer R. Robbins, situated just north of David Parkill's, was, as already intimated, a part of the pitch of Daniel Foot. Mr. Robbins was born in Killingly, Conn., but came to Cornwall from Amherst, Mass., and made his purchase in 1798. He died in 1831, aged 75 years.

The small lot on the east side of the road, now owned by Chas. R. Ford, just south of the school house, was a part of the farm of John Holley. This lot was sold by Mr. Holley to Winant Williamson; by Williamson to Cone Andrus, a house carpenter, and by him sold to Abraham Balcom who followed the same employment. The dwelling was the first meeting house, erected by the town on the common already noticed as reserved for that purpose. After it ceased to be used as a house of worship, it was sold to Abraham Balcom, who removed it from the other side of the way and converted it into a dwelling-house.

To the farm of John Holley, now occupied by Benj. Parkill, I again allude merely to notice, for the amusement of the reader, the transitions through which the title has passed. It was pitched by Samuel Benton, and sold by him to Isaac Kellogg; by Kellogg to Ashbel Cone; by Cone to Wm. Crocker; by Crocker to Stephen Holley; by S. Holley to John Holley; by John Holley to Eli Everts; by Everts to Ephraim Andrus; by Andrus to Wm. Slade; assigned to Rebecca Slade as alimony, and inherited by her son Norman B. Slade; by him was sold to Dan'l B. Kinney; by Kinney to Truman Eells, and by Eells to Benj. Parkill.

It would be possible to present a similar list of changes in regard to several other farms, which might interest some readers, but the perusal of the record would require more time and patience than most readers can command.

The farm of Stephen Holley is now owned by David Parkill and E. R. Robbins. Mr. Holley possessed an athletic frame, and great firmness of purpose. He was one of the detachment of soldiers who accompanied Arnold in his perilous and exhausting march

through the wilderness of Maine to Quebec. He was in early life a carpenter, and many of the ancient buildings still exhibit the traces of his vigorous hand. He died in 1835 aged 79 years.

The farm on which C. B. Baxter and his mother now live, was settled by Asa Woodward, who bought of Samuel Benton in 1787.* From his hands it passed to Luther Baxter, thence to his widow and son, the present occupants.

The original farm of Capt. Calvin Tilden, on what is known as "the island," was obtained by vendue title, and to it large additions were subsequently made. At a time when spinning wheels for flax and wool were indispensable in every family, Capt. Tilden was largely engaged in their manufacture, in which he was succeeded by his son Luther. They were adapted, like those who used them, for service, and wherever in the vicinity these useful implements are found, they usually bear the indelible stamp of "Tilden." The southern portion of the farm having been deeded by Calvin Tilden to his son Luther, the remainder, after the decease of the father, passed under the management of another son, Levi F. Tilden, after whose death the whole became the property of the present owner, Hon. C. G., a son of Luther Tilden. Judge Tilden, after having served two years as assistant Judge of the County Court, was elected Judge of Probate for the District of Addison, of which office, by repeated re-elections he still remains the incumbent.

South of Luther Tilden, William Baxter settled on a lot which he bought of Mitchel Kingman, in 1800; since owned by his son Chauncey Baxter, by the Messrs. Rufus, Horace J., and Lorin C. Mead, and now by the Hon. Rollin J. Jones.

On the extreme south part of the island, David Dagget bought a lot of Mitchel Kingman in 1798, and settled upon it. It was also

*Woodward had a deed in usual form from Samuel Benton. He also had a deed of the same land from a collector of a land tax, in consideration of his having bid it off for the tax, at an auction sale. Several similar cases occurred, from which we may infer that settlers when doubtful respecting the validity of their titles, chose to make them secure, by acquiring what was commonly called a "vendue title." This, when given in conformity with law, no one presumed to question.

temporarily occupied by Henry Dagget. This lot was afterward owned by Luther Tilden, and now belongs to his son Rev. Lucius L. Tilden.

The earliest settler of whom I find any mention as residing on the place of the late Linus Everts, is Isaac Kellogg. He was there as early as 1785, but the time of his continuance there I cannot ascertain. Mr. Everts resided there many years, repeatedly serving the town as constable and collector. At the time of his death he had scarcely passed the period of middle age. His widow still survives.

The farm of Judge Linsley, whose location has already been mentioned, embraced the land on which the meeting house stands, together with the common adjoining, and the burying ground. The common and the site of the meeting house were his gift. For the burying ground as originally laid out, (it has since been enlarged) he received from the town "thirty-five shillings per acre."

He sold to Abial Rogers the lot north of the burying ground, which is now occupied by the store and dwelling-house, and by the buildings of Samuel Everts, Esq. The house connected with the store was built by Rogers, who established himself as a saddler and harness maker. The house of Mr. Everts was subsequently built by Julius Delong, who purchased a part of the lot as a building site, and established himself in the business of tanning and shoemaking. His tannery was located on the spot now occupied by the aged Mr. Walker Linsley, and his son-in-law Mr. Guernsey, and his shop transformed and enlarged, was for several years occupied by Joseph Myers as a dwelling, and is thus used by its present occupants.

The lot on which Zebulon Jones now lives, was bought of Judge Linsley by Nathan Stowell, from Ashford, Conn., who came to Cornwall in 1796. He kept a tavern on the premises until his death. He was succeeded by John Alvord, C. H. Stowell, Col. Harmon Samson and several others for short periods. Chauncey H. Stowell, a son of Nathan Stowell, erected the present buildings, which, however, have been differently arranged, modified and improved by subsequent owners, particularly by Col. Samson, and

Sylvester B. Rockwell. For some years past the house has not been kept open as a tavern.

About the time of Judge Linsley's return to Cornwall after the war, his father, Abial Linsley and his brother Abial, became his fellow-settlers. His brother at first joined him in building a log house sufficiently spacious to accommodate two families, and when, at length, Judge Linsley built the house in which A. J. Benedict now lives, his brother Abial built nearly opposite, on the site recently occupied by Norman B. Slade, and now by Joseph Robbins. After a few years residence in Cornwall, Abial Linsley removed to Augusta, Oneida Co., N. Y.

Abial Linsley sen., as I am informed by his grandson, Horace Linsley, Esq., now of Barre, N.Y., was engaged before the revolutionary war, in trade with the Indians, on the borders of Lake Erie. At the time of his removal to Cornwall, he was considerably advanced in years. He died in 1800, aged 70 years. He built a house on a small lot just north of Esq. Slade's, now Reuben P. Hall's, on the west side of the road. The house has long since disappeared.

On or near the spot now occupied by Frederic Frost and son, Lemuel Peet, a son-in-law of Ebenezer Stebbins, built a house at an early day. He died recently at advanced age. His widow to whom I have already had occasion to allude, at the age of 84 years still lives, the occupant of her father's dwelling. Lemuel Peet was the father of Rev. Lyman B. Peet, a missionary in China.

The homestead of Mr. Stebbins now mostly the property of his grandson, Lorin S. Peet, who resides upon it, is situated about half a mile eastward of the school house, No. 3.

The house now occupied by Anna Foot was built by Daniel Richardson, a blacksmith, a son-in-law of Mr. Stebbins.

The house recently owned and occupied by Chauncey Baxter, was built by Stephen Tambling, who came to Cornwall and made a pitch the year after the war. This has since been owned by Josiah T. Scott and others.

Very nearly opposite on the east side of the road, a house was erected at an early day by Isaiah Gilbert, for many years an active and useful citizen. Mr. Gilbert lived to extremely advanced

age—beyond 90 years. He spent his last years with his dutiful daughters, Mrs. Luther Tilden and Mrs. Joel Linsley.

On the corner south of Stephen Tambling, made by the main road and that which leads to Mr. Stowell's, Lemuel Tambling erected a house which he occupied temporarily, but which has disappeared.

The farm now owned by Chauncey H. Stowell was embraced in the original surveys of Stephen Tambling, and Abial Linsley sen. It may, however, be remarked, that it is apparent from an examination of the surveys and deeds of these farms, as of many others, that but little can be learned respecting their original boundaries from those at present existing. When in a new country, the only land marks noted in surveys, are perishable "staddles" or trees, without even a rock, or spring, or any other permanent object, to aid in fixing the starting point: however clear the boundaries may have been to the surveyor and those who were familiar with the ground, it is obvious that to all others, they must, in the lapse of years, become undistinguishable, and of course uncertain.

CHAPTER VIII.

LOCATION OF SETTLERS CONTINUED—WM. SLADE—JESSE CHIPMAN —JAMES AND NATHAN CAMPBELL—DR. SOLOMON FOOT—BENJ. STEVENS—WAIT AND TIMOTHY SQUIER—SOLOMON PLUMB—SHADRACH NORTON—BENJ. HALL—BARZILLAI STICKNEY—DANIEL AND EZRA SCOVEL—JAMES M. DOUGLASS AND HIS SONS—ELIAKIM MALLORY—ELISHA FIELD, SEN.—DEA. ASAHEL FIELD—ELISHA FIELD, JR.—EBENEZER NEWELL—RICHARD MINER—HARVEY BELL.

William Slade made his first pitch where he continued to reside until his death, on the farm now owned by Reuben P. Hall. He came from Washington, Conn., to Clarendon, Rutland Co., where he resided two or three years, and in 1783, or early in 1784, he removed to Cornwall. His farm in the course of years became extensive, made up in part of pitches, and in part of such sections of land from the neighboring farms as he could purchase. His first cabin was built south-east of the present dwelling, near the antiquated barn which still remains. In this cabin was born in 1786, his oldest son, the late Governor Slade. After the erection of the dwelling, in which he afterward lived, he opened, and kept, for years, a house of public entertainment.

Esq. Slade, sometimes called Col. Slade from his having once been a militia officer, possessed vigorous bodily as well as mental powers, and indomitable energy. By the choice of his townsmen, he early took an active part in the management of town affairs,

and in almost every official station rendered valuable service to his fellow-citizens. He was regarded by them as competent to fill any office in which his services might be required. He was Sheriff of the County from 1801 to 1811, and in the only instance in which it has been my lot to witness the barbarous punishment of whipping criminals with the "cat o' nine tails," the blows were laid on by his order, and the streaming blood left no room for doubt respecting his official faithfulness.

He was connected with the army, in the revolutionary war, but in what capacity, or for how long a period, cannot now be ascertained. It is known that he was one of the prisoners on board the notorious Jersey Prison Ship, and that by an iron constitution, he was sustained through suffering which proved fatal to most of his companions.

The following incident related to me by his son Norman B. Slade, proves that in this case, as in others not unfrequently occurring, a stern exterior covered a warm heart. Some years before Esq. Slade's decease, he had occasion to go to New Hampshire, and he took his son, then about sixteen years old, to drive his team and be his companion. His business being accomplished, he informed his son that some miles aside from their course returning, there lived one of his fellow sufferers in the Prison Ship, whom he could not allow himself to pass without an interview. Accordingly as they neared his house and drove into the yard, he saw his old friend, attended also by a son, engaged in some employment. They at once recognized and embraced each other, with emotions too strong for utterance; and hand in hand went into the house in silence. The recollection of their former sufferings, so far overcame them as to render both incapable of uttering a word. They stood mutely clasping each other's hands, until the young men had cared for the horses and entered the house, when the son of the host introduced the strangers to his mother, and explained the mystery.

Esq. Slade was a man of public spirit. He was also an earnest politician—an especially firm supporter of the opinions and measures of Madison in reference to the war of 1812.

Another incident in his history, a topic of much comment and excitement at the time, may interest the reader.

It is a fact well known, that during the war of 1812, many who were opposed to it, and cared more about the gains of traffic than the support of non-intercourse laws, were engaged in smuggling goods from Canada. As the penalty, in case of the detection of the operators, was the loss of their goods and the confiscation of their teams, of which custom-house officers enjoyed a liberal share, the prospective gains of the employment induced many active partisans of the administration, actuated, perhaps, as much by the love of money as of country, to obtain commissions as deputy collectors of customs. Among these the subject of this sketch was specially active, incited, no doubt, in part by his earnest political zeal.

The more effectually to check the transit of contraband goods, he stretched strong chains across the highway during the night, just south of his house, confident that they would arrest the progress of passers by, until they might be visited and examined. But

> "The best laid schemes of mice and men
> Gang oft agley,"

Certain men not having the fear of the administration or its supporters before their eyes, improved the hours of a dark night to detach the chains from their fastenings, and remove them to a rocky pasture south-east of the house, where they concealed them in a convenient crevice of the rock. Search for them was unavailing, and in the midst of many hard words, and more hard feelings, one young man was charged with the theft; was arrested and brought to trial. Much eloquence was expended in depicting the heinous guilt of endeavors to defraud the revenue, and, in so doing, to render aid and comfort to the enemy, for the purpose of private gain. The trial resulted in the young man's acquittal. But no one in the secret disclosed the whereabouts of the chains, until the owner had ceased to expect their recovery. After the war closed, and with it, further occasion for their use in the collection of revenue, an anonymous letter informed the owner where he might find them, securely concealed on his own premises.

Another incident in Esquire Slade's history may interest the reader.

It once happened that his haying, which was usually done up with tolerable promptness, was in arrears, and a twenty acre field of grass remained uncut, after the hay on adjacent farms had been generally secured. A company of his neighbors, mostly young men, partly for a frolic, and partly perhaps, as a reproof for his supposed slackness, concerted a plan to go in the night and quietly mow the field, leaving before the light of the morning should reveal their doings. They went, and before the break of day the work was done. As they were about retiring, confident of the surprise their night's employment would occasion, they unexpectedly met Esq. Slade, who instead of manifesting anger, blandly said: "Gentlemen, I have been a witness of your industry, and I thank you for your assistance. Now, as you have done me a favor unsolicited, I claim the privilege of asking of you a favor in return. I have had prepared as good a breakfast as my house can furnish; it is now ready, and I insist on your going in to enjoy it with me." His kindness overcame all scruples, and they accepted his invitation.—While at the table, he further said: "Gentlemen, the grass which your generosity has cut, must be taken care of, and to each of you who will remain and assist in this work, I will pay a silver dollar at the close of the day"—an offer of remuneration which at that period was attractive. A sufficient number remained, and the hay was secured. I have this narrative from the late Jehial Searls, who was one of the company.

The dwelling of Esq. Slade was the birth place of Rev. Henry N. Hudson, who was graduated at Middlebury College in 1840.—Esq. Slade died in 1826, aged 73 years.

On the farm west of Esq. Slade's upon which Mrs. Sherwood now lives, Jesse Chipman settled in 1783 or '84. I have already had occasion to notice a pitch of Jesse Chipman in 1774, in the north part of the town, adjoining Aaron Scott, on which he probably did not settle, or if he commenced improvements, he did not return to them after the war. He remained in Cornwall till 1804, when he sold to Ethan A. Sherwood, Esq., whose residence

is still occupied by his widow, and by his youngest daughter, Mrs. Joseph Dagget and her family.

In 1783 James and Nathan Campbell settled upon a lot which is embraced in what has been since known as the Benjamin Stevens farm. They each built a log house,—the former on the south corner formed by the main road and that leading to "Stockwell's Corner," now West Cornwall; the latter on the east side of the main road, some thirty rods further south. They sold to Mr. Stevens in 1793, and removed from town.

The site on which James Campbell built, known from that circumstance as "Campbell's Corner," was afterwards occupied by Dr. Solomon Foot, who came to Cornwall in 1792. Previous to his location there, Dr. Foot had been several years devoted to professional practice, remaining in the meantime unmarried. After his marriage in 1798, he purchased of Stephen A. Tambling a small farm on the south side of the road to West Cornwall, on which he lived a short time. But for his greater convenience as a physician, he removed to Campbell's Corner, where he continued to reside until his removal from town. This was the birth-place of Hon. Solomon Foot, and of Jonathan Foot, M. D. To the father and the sons, we shall have occasion to allude—to the former as one of the professional men of Cornwall—to the latter as natives who have entered professional life, with honor to the town that gave them birth, and to the professions they have severally espoused.

I take pleasure in acknowledging here, my obligations to Orin Field, Esq., for many of the following facts respecting the location of the first settlers in the south and south-west parts of the town. The memory of Maj. Field reaches back to most of the early settlers, and his taste for such researches renders his statements reliable.

Near the site on which Benjamin Stevens built his house, now occupied by Major Orin and his son Benj. S. Field, Stephen Tambling owned a fifty-eight acre lot, which he conveyed to Mr. Stevens about the time of his purchase from the Campbells. Mr. Stevens came to Cornwall from Pittsford, in Rutland County. He

had been subjected to a painful captivity in Canada, of three years continuance, of which Maj. Field, who was an inmate of his family, and often heard the story from Mr. Stevens himself, related the following account, as furnished to Judge Swift, for the History of Addison County:

"He was captured with three others, in a boat on Lake Champlain, near Split Rock, in May, 1779. Being pursued by tories and Indians from the shore, and one of the men, Jonathan Rowley, being killed by a shot from the pursuers, they surrendered. Stevens was then seventeen years old, and resided in Rutland County. The prisoners were taken to Chamblee, thrust into a small prison, ironed two together, and fed for nine days on no other food than dry peas uncooked. From thence they were taken to Quebec, where Mr. Stevens spent three New Years' days in one room. Twice they made their escape, and after traveling a long time in a destitute and suffering condition--at one time in the dead of winter, and a part of the time living on roots and the bark of trees, until one of the party died—they were retaken and recommitted; and in June, 1782, were exchanged at Whitehall." Mr. Stevens died June 16, 1815, aged 53 years.

About sixty rods south of Mr. Stevens' house, Wait Squier settled and built on the east side of the road, at a very early day, but in 1793 sold to Mr. Stevens and removed to New Haven. During his brief residence in town, Mr. Squier was an able and efficient promoter of the public good, and in his removal, the loss of Cornwall was to New Haven the gain of a staid and valuable citizen. He lived to advanced age. He was the father, and this was the birth-place of Rev. Miles P. Squier, who was born about two years before his father's removal.

On the west side of the road opposite Wait Squier, Timothy Squier settled on the farm now owned by Abijah Stearns, and built on the rising ground some sixty rods south-west of the present buildings. Still further south, on the west side of the road, Solomon Plumb settled on the farm since known as the Abbot farm, now owned by Sherwood Sawyer. On this farm was born Chauncey Abbot, Esq., now of Madison, Wisconsin.

On the farm recently owned by Eli Stevens, deceased, Shadrach Norton settled in 1784, having pitched a part of his lot, and purchased a part of it of Archippus Blodget. The farm was subsequently owned by Warner Gibbs, Simeon Wright and Jonathan Wright, and is now owned by the heirs of Eli Stevens.

In the war of 1812, Simeon Wright held a Captain's commission, and was in service during the war.

Benjamin Hall bought of Joseph Plumb, and settled in 1787 on the farm next south, since owned by Reuben D. Hall, Amos Eastman, Zimri Pond, and now by the heirs of Eli Stevens. This was the residence, during his childhood and youth, of Rev. George C. V. Eastman.

Upon the next farm still further south, from which the dwelling house has been removed, Barzillai Stickney settled in 1784, having purchased in part of Gamaliel Painter, who had received from the proprietors, the donation of a lot of one hundred acres for services performed in their behalf. This farm has since been owned by Henry Gibbs, James Rockwell, and now belongs to the heirs of Eli Stevens. Mr. Stickney was the first Constable of Cornwall, chosen at the organization of the town.

On the farm owned by Benjamin Atwood and his sons Amos and John C., Daniel Scovel from Cornwall, Conn, settled in 1784, having purchased in part of Archippus Blodget. Daniel Scovel was the father of Rev. Ezra Scovel, who was born on this spot. The west part of the farm, after the death of Mr. Scovel in 1813, was, for many years, owned by the late Joseph Thompson, whose dwelling soon after his decease was burned. On the same site John C. Atwood has recently erected a cottage. Mr. Thompson was the father of Gilbert T. Thompson, and of Strong Thompson, Esq., mentioned in another connection as professional men.

Ezra Scovel, brother of Daniel, settled probably the same year, on the farm now owned and occupied by his son, Horace G. Scovel. Here was born Ezra Scovel Jr., who became a physician, and received an appointment as surgeon in the army.

Eastward from Ezra Scovel, and near the swamp, a pitch was made and a log cabin erected by David B. Woodruff, of which the

traces are still visible. This he sold in 1794 to Lemuel Chapman who settled upon it and there lived a few years.

South of Ezra Scovel, James Marsh Douglass, also from Cornwall, Conn., settled in 1784, on a farm containing some five hundred acres or more. He probably came to Cornwall earlier, without his family, as we find among the surveys an allusion to a survey for him in 1776. He evidently intended that his sons should be settled about him, but had hardly completed his arrangements to that end, when he was stricken down by death in 1790. His farm was divided among his sons. Elias settled on that part of it on which the father lived, now owned by Eli Stevens Jr. The first cabin of James Marsh Douglass was situated on the high ground west of Stevens. Col. Benajah Douglass settled on that part of the farm now occupied by his widow, Mrs. Betsey Douglass, and her son, Nelson B. Douglass, Esq. Col. Douglass had a fondness for military service, and was esteemed as a military officer. He kept a tavern several years before his decease. He was the father of James Marsh Douglass, Esq., of Brunswick, Missouri.

A portion of the original Douglass pitch was also owned by John and Burnham, brothers of Elias and Benajah. Their land composes in part the farm for a time occupied by Harvey Pritchard, and now by Chesterfield Hooker, Esq. Another portion was owned by Stephen Blake, a tanner, and is now owned by Asa Bond.

Major Field informs me that he used to see in the family of Mrs. Douglass, a mortar for pounding corn, or converting it into meal, when no mill was accessible nearer than Pittsford or Ticonderoga. This implement, which was long preserved as a curiosity, was made of a log about three feet in length, by burning a hollow in the end large enough to hold three or four quarts. The pestle was a billet of wood about four or five inches in diameter, with a handle in the middle, so that it might be used with power. I recollect to have seen, in early life, one or two mortars similarly made.

South of the Douglass pitch Eliakim Mallory surveyed one hundred acres, which was afterward owned by Nathaniel Johnson, Lemuel Chapman, Wm. Pitt Abbot, Elisha Field, and is now owned

by Douglass E. Searl, and William P. Dewey. This lot lies on the town line.

West of Mallory's pitch, Elisha Field sen., bought a hundred acre lot of Eldad Andrus, and built a log house upon it in 1783. Mr. Field was born in Amherst, Mass., in 1717; removed to Bennington in 1763, and thence to Cornwall in 1782. At his death in 1791, he was seventy-three years old, and has now living one hundred and twenty-one descendants. After his decease the farm passed into the hands of his son, Dea. Asahel Field, and is now owned by Chesterfield Hooker, who married one of his daughters.

Elisha Field Jr., the father of Orin Field, Esq., settled in 1790, on the farm now owned by Wm. P. Dewey, near the school house, and died in 1852, aged 88. He resided at the time of his decease, with his son, Hiram Field, on the farm now occupied by Douglass E. Searl. Soon after his decease the dwelling was burned, but has been rebuilt by Mr. Searl.

North of the Field farm, Ebenezer Newell owned a lot which he sold in part to Richard Miner, and in part to Harvey Bell, a cloth dresser by trade, who afterward removed to Middlebury, and established himself in that business. He at length engaged in keeping the principal hotel in that place, and was thus employed at the time of his death. When he removed from town, his land passed to David B. Woodruff, and from him to Richard Miner, who was succeeded by his son Hiram; the lot now being owned by the family of Pomeroy Searl, who, in the spring of 1860, was killed at Syracuse, on the New York Central Railroad. This was the birth-place of Dr. Burrill Miner.

CHAPTER IX.

LOCATION OF SETTLERS CONTINUED—DAVID NUTTING—ISRAEL C. JANES—DEA. HORACE JANES—BEZALEEL RICHARDSON—NATHAN AND ABISHA DELANO—LEMUEL CHAPMAN—WM. PECK—REUBEN PECK—JOHN BALLARD—RIVERIUS NEWELL—BENJ. REEVE—WAIT WOOSTER—ELI STONE—DANIEL SAMSON—JACOB PECK—CORY MEAD—REUBEN BINGHAM—BENJ. SANFORD—DEA. JAMES PARKER—NATHANIEL COGSWELL—ISAAC HULL—JOSHUA STOCKWELL—NATHANIEL BLANCHARD—JOSEPH COGSWELL—ABIJAH DAVIS—MATTHEW PARKER—STEPHEN A. TAMBLING—ROSWELL POST—BENJ. ATWOOD—SANBORN BEAN—WM. SAMSON—EBENEZER SQUIER—HENRY GIBBS—DAVID SPERRY.

West of Asahel Field's farm, Capt. David Nutting settled on a hundred acre lot in 1784, which he bought of Nathan Foot sen. This lot lies on the south line of the town, and was afterward owned by Araunah Hill, Titus Hill, and is now owned by George W. Griswold.

West of the lands of James Marsh Douglass, Israel C. Janes was the first settler. He was born in Brimfield, Mass., Oct. 25, 1760, and came to Cornwall in 1787. He spent his life upon the farm on which he first settled. In connection with the cultivation of his farm, which was quite extended, he was engaged a number of years, in the mercantile business, and was probably the first mer-

chant in town. He was connected with the army during the revolution, and belonged to the garrison at Ticonderoga when it was surrendered to Burgoyne. He was on picket duty when the fort was evacuated, and as the commanding officer in his hurry neglected to call in his sentinels, they were obliged to seek safety each in his own way. Mr. Janes fled when he discovered his peril, and having been so fortunate as to secure a passage across the Lake, was followed as were other fugitives as far as Hubbardton. Mr. Janes was a man of energy and sound judgment, and was an active citizen, until deafness compelled him to decline participation in public affairs.

After his decease in 1847, at the age of 87, his farm passed into the hands of his son, Dea. Horace Janes, and is now owned by his grandson, Dea. Champion M. Janes.

A passing tribute to Dea. Horace Janes will be regarded as appropriate by all who were acquainted with his virtues. The esteem in which he was held by his fellow-citizens, is manifest in the frequency with which they called him to places of responsibility. He was often one of the selectmen; often served on important committees, and repeatedly represented the town in the General Assembly of the State. All felt that he was above craft or disguise. As a member and officer of the Church, he was equally an object of confidence. Meek, gentle and unassuming, he evidently sought not the honor which cometh from man, but that which cometh from God. Men rarely have fewer enemies; none more deservedly enjoy the affection of friends. He died in 1852, aged 93 years.

West of the Hill farm, Bezaleel Richardson settled on a fifty acre lot, now owned by Dea. Benjamin Casey. A portion of Dea. Casey's farm was once owned by Nathan Eells, who purchased of Nathan Delano in 1789.

Lemuel Chapman, who owned and lived upon several different lots, once owned a small lot west of Dea. Casey, on the north side of the road. This lot was afterward owned a short time by Dea. Janes; Nathaniel Cogswell also lived a short period on a small adjoining lot, which, like the preceding, has since been divided and annexed to adjacent farms. Next north of this, Abisha Delano settled on a lot which now belongs to the heirs of Wm. Peck.

West of the Delano lot, Benj. Stevens bought one hundred acres in 1792, and sold it the same year to Reuben Peck, who had previously settled on a smaller lot adjoining which he bought of Wm. Samson in 1788. Mr. Peck remained on this farm until his decease in 1847, at the age of 88 years. The farm is now occupied by his son, Romeo Peck.

North of this farm, John Ballard was an early settler on a small lot. He kept a store, and in connection, as was common in those days, manufactured potash. In 1790 he sold to Riverius Newell, who had previously bought a lot of Israel C. Janes on the east side of the north and south road, and another lot of fifty acres of Jacob Peck. Newell was a blacksmith, and lived where Capt. Alanson Peck now lives.

Lieut. Benjamin Reeve, a brother of the late Hon. Tappan Reeve, of Litchfield, Conn., built where William Atwood now lives. He was an officer in the revolutionary army, and held a Lieutenant's commission at the surrender of Burgoyne. He was highly esteemed by his neighbors for his intelligence and his inexhaustable fund of humor. His family consisted of one son and eight daughters who were married and settled in life. He used to say in a playful way, that "the Lord never gave any man eight daughters better suited to make good wives." Since his death, his farm has been owned by his son, Erastus Reeve, Joshua Stockwell, Benj. F. Haskell and William Atwood, already named.

Wait Wooster settled on the farm west of Reuben Peck, now owned by his son, Abel J. Wooster; and Eli Stone settled on the farm still further west, now owned by Dorastus J. Wooster.

North of the Reeve farm on the west side of the road, Deacon Daniel Samson settled on a small lot, which he managed in connection with his trade, shoemaking. He was born in Newburyport, Mass., Nov. 10th, 1758; lived in his youth at Londonderry, N. H., and removed to Cornwall in 1785. During his residence in town he was a rare example of all the Christian graces. In 1832, he removed to Barre, N.Y., where he died in 1842. His son, the late Hon. Ashley Samson, of Rochester, N. Y., prepared the following obituary, which was published in the N. Y. Observer, and Evangelist:

"A REVOLUTIONARY SOLDIER.

"Died in Barre, Orleans County, N. Y., on the 28th of May last, Dea. Daniel Samson, formerly of Cornwall, Addison County, Vt., in his 84th year.

"The deceased was a revolutionary soldier in the cause of the Redeemer. He removed to Cornwall when the country was a wilderness; was one of the founders of the Congregational Church in that town; for fifty-seven years was a consistent professor of religion, and officiated as a deacon more than fifty years. In his deportment and character, he was a rare specimen of patriarchal simplicity. With no very remarkable endowments by nature or education, he nevertheless as a christian, exerted an extensive influence. The Bible was his daily companion, and his soul was deeply imbued with its spirit. A firm believer in the doctrines of grace as taught by the reformers; in his spirit he was remarkably catholic. He loved all, and his charity embraced all who bore the image of his Savior. Social and affectionate in his disposition; his conversation abounded in anecdote, and was eminently scriptural and spiritual.—It was his habit to spiritualize the most common occurrences of life. His acquaintance was extensively cultivated not only by private christians, but by ministers of the Gospel. His admonitions and reproofs, though frequent and faithful, were tempered with so much kindness and meekness, that they seldom or never gave offence.

"The writer knew him intimately for more than forty-five years, and is not aware that he ever had an enemy. He was eminently a man of prayer. In this exercise, he was wont to pour out his whole soul in strains of fervent pathos, which often melted the hearts of his hearers. In the benevolent operations of the day, and especially in the cause of foreign missions, he took a deep and increasing interest, sympathizing with the missionaries in all their labors and trials. It is believed that he read every line of the Missionary Herald from its commencement until his death. He lived to see all his children hopefully converted to God. For several years past, having withdrawn from the world in his thoughts, his affections and prospects, he evidently lived much more in

heaven than upon earth. Yet few men formed so humble an estimate of themselves. His common remark was, "In me there is nothing but sin." He had long contemplated his departure, and by the grace of God was ready. On the day of his death, after a short walk, he complained of fatigue; spoke as he often did of his speedy departure; alluded to Whitefield, whom in his childhood he knew, and repeated the following lines of a hymn which was sung at Whitefield's funeral, at which he was present:

'How blest is our brother bereft
Of all that could burden his mind;
How easy the soul that has left
This wearisome body behind.

'Of evil incapable thou,
Whose relics with envy I see;
No longer in misery now,
No longer a sinner like me.'

He then said "I feel like one shut up in prison, but shall soon be released." While thus conversing, his head suddenly reclined and he became insensible; in a few moments without a struggle, or a groan, or relaxing a muscle, he ceased to breathe, and his spirit took its flight. His prediction was verified; he was released. Like Enoch 'he walked with God, and he was not, for God took him.'"

Jacob Peck settled north of the Reeve farm, and on the east side of the highway. He was born in Farmington, Conn., in 1753, and came to Cornwall in 1786, and continued on the farm where he made his first pitch, until his death in 1837, at the age of 84 years. He reared a large and highly respectable family of sons and daughters. A portion of his original farm is still in the occupancy of his son, Capt. Alanson Peck.

On the west side of the road north of Dea. Samson, and opposite Jacob Peck, Cory Mead settled on a small farm which he bought of Stephen Tambling. His house has disappeared.

Still further north, on the same side of the road, Reuben Bingham settled and built nearly opposite the farm of Benjamin Sanford. His house has also disappeared. He removed, after a few years, to the farm which we shall have occasion to mention as occu-

Jonas Sanford

pied by Hiland Hall, but left vacant by his decease and the removal of his family from town.

Benjamin Sanford, whose farm adjoined that of Jacob Peck on the north, was born in Litchfield, (south farms) Conn., in 1756, and came to Cornwall in 1784. He first settled on the farm on which he died, now owned and occupied by his son, John Sanford, Esq., and his grandson, Edgar Sanford.

Like many of the earliest settlers of Cornwall, the only capital of Esq. Sanford, was a resolute purpose to meet and overcome every obstacle that might beset his path. He came as far as Bennington with a pair of steers and a pair of small cart wheels, with some flour and pork and farming tools. Here, as there was no road for his wheels further north, he cut a crotched tree, and made a dray of it. On this he placed his load and drove as far as Southerland's Falls, at which point, in connection with a fellow immigrant who also had a pair of oxen, he built a raft, on which they placed their effects, and his companion guided the raft down the stream to Asa Blodget's, at the Ox Bow, at that time the principal place of entertainment for travelers on the Creek, while he drove the cattle by a line of "blazed" trees, through Hubbardton, Sudbury and Whiting, to his future home in Cornwall.

Esq. Sanford, from his first residence in town, was an active and influential citizen; took part in most of the early measures relating to the location and building a meeting-house; several times served on committees for these purposes; was often called by his townsmen to places of trust, and two or three times represented the town in the State Legislature.

The house erected by Esq. Sanford, was many years occupied by his son, John Sanford, who has recently built a beautiful structure in its stead. This was the birth-place of Patrick H. Sanford, Esq., a son of John Sanford, and a graduate of Middlebury College; now established in the legal profession in Knoxville, Illinois.

One of the sons of Benj. Sanford, Hon. Jonah Sanford, was born in 1791, and in 1811, removed to Hopkinton, St. Lawrence County, N. Y. In 1812, owing to the unsettled condition of that part of the country, and to his desire to engage in military service,

he returned with his family to Cornwall in 1812, where they remained till the close of the war with Great Britain. Since that period they have resided in Hopkinton. The following sketch of him is from a recent number of the New York Tribune:

"An Old Soldier.—The veteran Col. Jonah Sanford, whose regiment—the 92d N. Y. V.—is now stationed in the Park Barracks, is a man who deserves more than a passing notice. Col. Sanford was born in the town of Cornwall, Vt., in the year 1791, but since the year 1814 has been a resident of the town of Hopkinton, N. Y. He is practically a farmer, but has held the following civic offices: That of Justice of the Peace, Supervisor of his town, Judge of the County Court, Member of Congress, for the unexpired term of the late Silas Wright (when the latter was elected Controller); and member of the Constitutional Convention of 1846. In the military service he began as a volunteer private in the war of 1812. His first promotion was to the rank of corporal, from which position, through successive gradations, he rose to the position of Brigadier-General. In the latter capacity he was the successor of Gov. Wright. Although somewhat advanced in years he has all the power of endurance and enthusiasm of youth, which qualities, together with his experience in both civil and military duties, render him an able, energetic and reliable officer. Col. Sanford is a man of considerable means, and has, as his record shows, commanded the esteem of the citizens of Northern New-York. At a public meeting, held in the latter part of September last, Col. S. remarked that if a door opened he would himself enter the service of his country. A petition was soon after sent to Gov. E. D. Morgan, soliciting His Excellency, if consistent with his duties and public service, "to authorize Gen. Sanford of Hopkinton, in the County of St. Lawrence, to raise a regiment or battalion for the service of the United States, under the late call of the President for 25,000 volunteers from this State." This petition was signed by many influential citizens of St. Lawrence and vicinity.—Immediately after receiving this petition the authorities granted Gen. Sanford power to organize a regiment of infantry. Within a short space of time this regiment has been organized, and its discipline has been, to a great degree, perfected. Almost perfect harmony has existed not only between the officers, but also among all the men who compose the several companies. This is as might naturally be expected of men who think for themselves, and who are actuated by one principle in entering the service of their country. May success crown the efforts of the 92d and their gallant Colonel."

A pleasant exhibition of Col. Sanford's sense of his moral responsibility as a military officer, is apparent in a brief narrative copied from the "Bible Society Record."

For the donation of copies of the New Testament and Psalms to his regiment, just before their departure from the seat of war, Col. Sanford returned thanks to the donors,—the St. Lawrence Bible

Society,—at the same time assuring his men "that the little book just donated is the best gift of Heaven to man, and exhorting them to read it and conform their lives to its sacred precepts. Then turning to the Chaplain, he committed the distribution of the copies to him, and charged him, as an officer of the regiment, to be faithful in the inculcation of the truths contained in that book, among the men whose spiritual interests were committed to his charge."

North of Benj. Sanford, on the west side of the road, Dea. James Parker, from Saybrook, Conn., settled in 1789, and built a house. His farm he sold in part in 1804, to Martin Post, Esq., who was succeeded by Ira Bingham and his son Harris Bingham, the present owner. After the death of Ira Bingham, his widow was married to Dea. Ichabod Morse, by whom the farm was occupied several years. Dea. Morse was killed in 1840, while at work with his team in Ripton. After his decease Harris Bingham continued to occupy the dwelling, until he built where he now lives on the road from West Cornwall to Shoreham. This was the birth-place of Rev. Ammi J. Parker, a son of Dea. Parker, and subsequently of Rev. Martin M. and Aurelian H. Post, sons of Martin Post, Esq.

At a very early day, Nathaniel Cogswell pitched a lot north of Esq. Sanford's on the same side of the road. His first log cabin was situated about sixty rods from the road, and northeastwardly from the house of Mr. Sanford. The farm was soon divided among various owners.

Joshua Stockwell, from Enfield, Conn., came to Cornwall about 1793 or '94. He had been for some years a pedler, and had in this way, become familiar with the mercantile business. Possessing great energy and shrewdness, he opened a store and house of entertainment, at the intersection of the north and south, and east and west roads, and the neighborhood was known as "Stockwell's Corner," until the establishment of a Post Office, gave it the name of West Cornwall. Having formed a partnership with Josiah Austin of Shoreham, they conducted their store in company, and engaged, also, in the manufacture of potash; their ashery being on land in the vicinity of F. H. Dean. Mr. Stockwell purchased of Isaac

Hall, the building lot now occupied by the "Stockwell Cottage." He also purchased eighteen acres on the opposite corner, on which he built the store which was long occupied by his son-in-law, Benjamin F. Haskell, but which has given place to a spacious and well arranged structure, recently erected by Mr. Haskell as his place of business. Few lots have passed through more changes of ownership than the one last mentioned; its owners have been Isaac Hull, John Mazuzan, Thomas Clark, Minturn and Champlain, Francis Helmg, Samuel Peck, Joshua Stockwell, B. F. Haskell.

Mr. Stockwell was successful in accumulating property, and was active in town affairs, having often been called to fill important offices. His house has within a few years been remodeled and greatly improved for his own residence, by Dr. Oliver J. Eells, whose son, E. C. Eells, since the Dr.'s decease, has been its occupant.

Nathaniel Blanchard came to Cornwall, soon after the war, from Rockland, where he had resided a short time. He first built a log house some distance north-east of Edwin Walker, whose house now stands on or near the spot occupied by the first school-house built in that neighborhood. Mr. Blanchard afterward built on the opposite corner where William Hamilton and Edward, his son, now reside. He was in active service in the revolutionary war, and repeatedly filled important town offices.

On the farm where Franklin H. Dean now lives, Joseph Cogswell first settled. It was afterwards occupied by Elder Henry Green. The limits of the farm have been greatly varied under different proprietors, and much enlarged under the ownership of Mr. Dean, who has recently erected upon it a costly and beautiful dwelling.

Abijah Davis, a tanner and shoemaker, established his business in that vicinity, and probably built the first house on the place, now occupied by H. S. Rust.

On the rising ground east of Mr. Dean, and on the north side of the road, Matthew Parker, a brother of James Parker, bought of Lemuel Stickney sixty acres in 1791, and built accommodations for his family. He was the father, and this the birth-place of Mar-

tin and Francis Parker, both of whom entered the medical profession, and will be noticed elsewhere.

Still further east, on the south side of the road, Stephen Abbot Tambling built a log cabin in which he lived a few years. This house was occupied a short time, as already mentioned, by Dr. Solomon Foot, previous to his settlement on the main road north of Maj. Field's. A few remaining fruit trees indicate the location of the buildings on both the last mentioned lots.

Roswell Post, from Saybrook, Conn., in 1783, made a pitch west of Nathaniel Blanchard, and built a log cabin on the site where he afterwards built a framed house, in which he lived until his decease. He had resided during the war in Rutland, but embraced the earliest practicable moment to become fixed in his new home. He used to say that "when he left his father's house, his only property was his axe, a clean shirt tied in a pocket handkerchief and a determination to succeed." These were to him, as to many of his fellow settlers, a fortune, which, under the control of industry and economy, increased with sufficient rapidity. He was the father of Martin Post, Esq., and of Rev. Reuben Post, D. D. He died in 1827 aged 74 years.

The farm of Roswell Post has been divided, and is at present mostly in possession of Harris Bingham, and Alonzo L. Bingham, who has recently erected spacious barns near the site of the former dwelling.

Directly south from Mr. Post, Benjamin Atwood settled in 1786, on a small lot which he bought of William Jones, and on which he built a log house some forty rods from the road. Atwood remained but a short time and sold to Mr. Post. This lot is now embraced in the farm of Harris Bingham.

In 1798, Sanborn Bean, a carpenter, bought of Harry Hood a lot of nine acres west of Roswell Post's, which was afterward sold to Reeve Peck. This lot had once been a part of the Post farm.

South-west from Roswell Post, on the farm since known as the Benj. Sherwood place, now owned by F. H. Dean, William Samson, from Londonderry, N. H., made a pitch at a very early date. He built his first cabin near the present dwelling. He had a large

family of sons, two of whom became permanent settlers, viz: Daniel, already noted, and Eliphalet, whom we shall have occasion hereafter to notice as having settled in the north part of the town. Wm. Samson died in 1798, aged 66 years. He was an early deacon of the Congregational Church.

South of Wm. Samson, Ebenezer Squier settled and built a house on the east side of the road. This house has disappeared. Still further south, Henry Gibbs settled in 1787, upon a lot purchased, perhaps, of Barzillai Stickney. The farm is yet owned by descendants of the family.

In 1788, David Sperry, originally from New Haven, Conn., came to Cornwall from Wallingford, in Rutland County, where he had resided during the war, and settled on the farm since owned by the late Charles Delong, now the residence of Wm. Delong. He built his first cabin north-west of the present dwelling, on the site of which his second house was afterwards erected. He purchased some four or five hundred acres of land of Wm. Jones, probably intending to provide farms for a part of his sons, eight in number, some of whom had reached manhood when he came to Cornwall. The old gentleman had the reputation of being a man of activity and energy. It is related of him that he was wont to rise early in the morning, and at a seasonable hour take his stand at the bottom of the chamber stairs, and call the roll of his sons:—

"Daniel and Levi,
David and Lyman,
Heman and Dimon,
Ebenezer Peck, and Harvey,—*turn out.*"

Some of these sons are known among the early settlers of the town, and are noted as such in their proper place. Ebenezer P. Sperry became a Congregational clergyman.

CHAPTER X.

LOCATION OF SETTLERS CONTINUED—DAN'L SPERRY—JACOB LINSLY SEN.—KINNE BUTTON—WAIT WOOSTER—SIMEON SANFORD—DEA. AMZI JONES — JARED IVES—ENOS IVES—DAVID PRATT — JOHN ROCKWELL — EZRA AND ISAAC MEAD — JACOB INGRAHAM — NATHAN JACKSON—RUFUS MEAD—SOLOMON MEAD—SILAS MEAD —DAVID INGRAHAM — DAVID FOOT SEN. AND SONS — WILLIAM DWINNELL—MOSES WOOSTER — GEN. SOMERS GALE — ZEBULON JONES — SIMEON POWERS—WAREHAM BROWN—EPHRAIM PRATT — MATTHEW LEWIS—SAMUEL RICHARDS SEN.—ABEL PRATT — ROGER AVERY—AMOS PENNOYER.

Daniel Sperry, son of the preceding, settled just north of his father, having built for himself a cabin on the same side of the road. Eighty or a hundred rods still further north, on the same side of the way, Jacob Linsly sen., obtained a small lot, upon which he lived until his decease, which occurred very early. One of his sons, Walker Linsly, who still lives at very advanced age, informs me that his father was the first man who died of disease in town, one, David Baxter, having previously been killed by accident.

North of Daniel Sperry, on the east side of the road, Wait Wooster, and still further north, a Mr. Martin, settled on lots which they severally bought of Mr. Sperry. Mr. Wooster continued

upon this farm until he reconveyed it to Mr. Sperry, and removed to the farm already mentioned in the south part of the town.

Upon the farm once owned by Alonzo L. Bingham, but now owned by Hon. Rollin J. Jones, Simeon Sanford from Litchfield, Conn., settled at an early day, having obtained his land from his his father, Jonah Sanford, an original proprieter. Still further north a small farm was bought of Jared Ives, and settled by David Pratt in 1793, from whom it passed to Dea. Amzi Jones, who came into town from Hoosick, N. Y., about 1792, and first settled on a fifty acre lot just north of the bridge across Lemon Fair, upon which he remained about seven years. Dea. Jones died several years since, having reached advanced age, and having been held in high esteem by his neighbors, as a man of Christian principle, and an exemplary and consistent officer in the Baptist Church. Among his sons, three have entered the Baptist ministry,—Amzi, Zebulon, and Ahira—the two former being graduates of Middlebury College; the latter of Waterville, Maine. His son, Hon. Rollin J. Jones, the present owner of the farm, has largely extended its boundaries by the purchase of adjoining lands.

North of David Pratt, Jared Ives, from Cheshire, Conn., settled in 1787, on the west side of the road, and Enos Ives very nearly opposite on the east side of the road. The houses of both have been removed, and the lands divided between R. J. Jones and Simeon S. Rockwell.

John Rockwell Jr., from Ridgfield, Conn., came to Cornwall in 1784, and settled on the farm where his grandson, S. S. Rockwell, Esq., now lives. He first built on the west side of the road. By pitches, and by purchase from Jeremiah Osgood and others, he acquired an extensive and valuable farm, which after his decease, Sept. 5, 1825, at the age of 71, was owned and improved by his son John Rockwell 3d, who, some years since, conveyed the paternal homestead to his son, its present occupant, and erected for himself commodious buildings further north, where he still resides.

John Rockwell sen. came to Cornwall after the arrival of his children, who are elsewhere mentioned as early settlers, and spent the evening of his life with them. At the advanced age of 92

years he died, Sept. 9, 1825, only four days after the son above named, who bore his name.

North of John Rockwell Ezra and Isaac Mead settled in 1786 and severally built west of the present highway. The projected road on which they and the other settlers between them and the Fair bridge built their cabins, was located on the verge of the alluvial lands bordering on that stream, in accordance with a theory then generally prevalent that it is better to travel around a hill than over it. After the road was changed to its present position, the settlers built upon it. The Meads, Ezra and Isaac, sold to Jacob Ingraham who resided on the farm until his death. It has since passed partly into the hands of John Rockwell 3d, and partly into those of the late Rufus Mead.

Nearly opposite Jacob Ingraham, Nathan Jackson, a blacksmith, established himself on the east side of the road, and followed his trade. He was engaged in military service in the revolutionary war. It is said that Gen. Washington, having learned that he was a fearless and trustworthy man, was accustomed to employ him as a messenger in conveying dispatches between different, and sometimes distant posts. Certain it is, that he was proud of having enjoyed the confidence of the Commander-in-Chief, and he cherished for his person the most profound reverence. As an illustration, the following incident is related of him:

On one occasion a collection of wax figures was exhibited, among which was that of General Washington. As Jackson was passing around the room he reached the figure of the General, and came to a stand in front of it. Assuming an erect posture, and deliberately taking off his hat and placing it under his arm, he said—"General, I never did stand covered in your presence, and I never will."

North of Ezra and Isaac Mead, their brother Rufus, who bought of Abel Wright, settled in 1786, and built, like his brother, at the base of the hill. He afterward built on the present highway, the house in which he died, since occupied by his son, Rufus, and now by his grandson, Horace J. Mead. Of the sons of Rufus Mead last named, three have been graduated at Middlebury College; Hiram, Martin L. and Charles M.—the first and last named, having

entered the ministry, and the second having entered the medical profession. Another son, Rufus, has been for several years, and is the present Editor and one of the publishers of the Middlebury *Register*.

On the farm now held as dower by Mrs. McLean, widow of the late Reuben P. Bingham, once lived Solomon Mead, who bought of Abel Wright in 1795. From Solomon Mead this farm passed to Timothy Turner, Zenas Skinner, and Reuben P. Bingham.—Silas Mead settled still further north on the farm subsequently owned by Dea. David Ingraham, Zachariah Benedict, Eldad Andrus, Ethan Andrus, Calvin Foot and Samuel Andrus. The first buildings on these farms, as above intimated, were located at the base of the western declivity of the high ground.

Upon the spot where Jared A. Foot now lives, his grandfather David Foot, from Watertown, Conn., settled at an early day, and became the owner of an extensive tract of land, lying mostly north and east of his dwelling. He had several sons, who settled on parts of his farm, or on lands contiguous to it—Russell on the homestead; Elijah where he still lives, and David Jr. on the farm now occupied by his son Col. Abram Foot. David Foot Jr. early became an active and influential citizen, though he died in comparatively early life. He was the father of Rev. David Foot who graduated at Middlebury College in 1838.

The dwelling south of the Fair bridge now occupied by Samuel Richards is a comparatively recent structure, having been erected for the accommodation of a Select school. When it ceased to be used for that purpose, it was by its present occupant converted into a dwelling-house.

On the farm just north of the Fair bridge, known as the "Wooster farm," William Dwinnell first settled and built a log cabin a few rods from the stream, near a spring on the east side of the road. This farm was sold by Dwinnell to Dea. Amzi Jones, who sold to Moses Wooster. Mr. Wooster emigrated from Virginia, and was the brother of Rev. Benjamin Wooster, the second pastor of the Congregational Church in Cornwall. He was in service in the revolutionary war, and was taken prisoner by the British on Long

Island. His captors treated him with great inhumanity, and, to adopt his own description, "all but killed him. He was afterward confined in the *Sugar House* in New York, and fed on damaged provisions. At length he was exchanged, and returned home with his clothes in tatters, his body emaciated, his hair falling from his head, a spectacle of grief and horror to his friends."

Moses Wooster was the father of Hon. Dorastus Wooster, long settled in the legal profession in Middlebury.

Upon the farm afterward owned by Gen. Somers Gale, and now by his son-in-law, Austin Dana, Isaac Mead was a temporary settler, and built a log house some rods northward of the present dwelling. Gen. Gale was an influential citizen, bearing an active part in town affairs. His promotion to a Brigadier-Generalship, secured him the title which has been associated with his name. He commanded a detachment at Plattsburgh in 1814. He was the father of Dr. Nathan Gale of Orwell, and of Dr. George Gale, late of Bridport, now of the United States army.

The farm now owned by Victor Wright was settled by Zebulon Jones, the grandfather of the present occupant.

Simeon Powers settled upon the farm northward of Zebulon Jones, and in 1799 sold it to Matthew Lewis, who also purchased additional lots of Wareham Brown, Ephraim Pratt and Elisha Hurlbut. On this farm, Alanson Lewis now lives, owning it in connection with his son-in-law, J. Monroe Peck.

On the farm now owned by John Benedict, Samuel L. Smith was an early, and probably the first, settler.

Samuel Richards sen., first settled where his grandson, Asa M. Richards, now lives. He was several years connected with the army during the revolutionary war. But I have been unable to obtain a description of his services.

Abel Pratt owned the farm at present owned by Edwin Ellsworth. A title to it was acquired by Jesse Ellsworth, through whom it passed to his son, its present occupant.

Between the Fair bridge and David Foot Jr., Roger Avery, a revolutionary soldier, settled on a small lot, since owned by M. M. Blake, Rollin Foot, and now by Elder Jehiel K. Wright. Mr.

Avery, as we have had occasion to notice, had previously owned a lot in the east part of the town, which he sold to Elisha Hurlbut.

Amos Pennoyer from Amenia, Dutchess County, N. Y., settled about the year 1789, on the farm now owned by his step-son, Jesse Ellsworth, Esq. Mr. Pennoyer made several pitches, amounting in the aggregate, to three hundred acres, which he very considerably increased by purchase. He was in military service in the revolutionary war, and with the ardor of youth, joined the volunteers for Plattsburgh in 1814. This was the birth-place of Joseph Pennoyer, Esq., now a civil engineer in Canada East.

It may perhaps be as well in this connection, as in any other, to state the fact which will be new to many now on the stage of action, that a road was once opened from Jesse Chipman, now Mrs. Sherwood, directly north by P. B. Warner, Rollin Foot, Cyrus Abernathy, Joseph Hamlin, Jesse Ellsworth and Charles Benedict, along the western base of the "ledges." This, it was once supposed, would be a main travelled highway from Cornwall toward Vergennes. On this, several persons settled north of Mr. Ellsworth, as there were also several between P. B. Warner and Mrs. Sherwood, to whom we shall have occasion to allude on a subsequent page.

Of Rufus Mead 2nd, above alluded to, I have inadvertently omitted to mention the fact of his having voluntarily performed several months of military service in the war of 1812, thus evincing an ardent patriotism. He was ever a ready and cheerful supporter of religious and secular order in the community, and sustained the character of a useful and valuable citizen. He died in 1857, aged 64 years.

CHAPTER XI.

LOCATION OF SETTLERS CONTINUED—ZACHARIAH BENEDICT—ISAAC PARKER — SOLOMON LINSLY—ADONIJAH AND WILLIAM KELLOGG —ELIPHALET SAMSON — GEN. JOSEPH COOK — GEN. CHAUNCEY COOK—FELIX BENTON AND ANDREW BENTON—FRED. FROST SEN. — ABRAHAM WILLIAMSON — ZACHARIAH JOHNSON — WALKER LINSLY — THOMAS LANDON AND HIS SON ISAAC—MOSES PRATT—WILLIAM ARTHUR STIRLING—JEDEDIAH DURFEY—HORACE LANDON — WM. LANE; HIS DEATH BY ACCIDENT — TITUS FENN—NATHAN BELLS — EPHRAIM ANDRUS — JUDD — ENOS MORGAN—JOHN BELLS; HIS DEATH BY ACCIDENT.

In the year 1794, Amos Pennoyer sold to Zachariah Benedict the farm on which his grandson Charles Benedict now lives. Incorporated with Benedict's farm, was a small lot north-west from his house, on which Isaac Parker once lived. The traces of his house are still visible. Upon the ancient highway above mentioned, Solomon Linsley once owned a lot which was called his "Fair lot," lying upon the Fair north-west of Mr. Benedict's purchase. Still further north on the west side of the road, settled a Mr. Loomis, and on the east side, was settled Adonijah Kellogg, whose brother Wm. Kellogg settled further east upon the ledge, on a lot once owned by Isaac Landon, but now owned by Charles Benedict. Eliphalet Samson, Esq. sometimes called Capt. Samson, a son of Wm. Samson already mentioned, settled on the farm now occupied by Mrs. Emeline Samson and her children, the family of

the late Martin Samson. Eliphalet Samson is held in remembrance by the elder portion of the community,as pre-eminent for his Christian character; for system and energy in the prosecution of his business, and in the discipline of his numerous family. They were trained to uniform punctuality of attendance on the services of the sanctuary. He was one of the very few in Cornwall in those days, who kept a family carriage which always passed to and from meeting on the Sabbath with a full freight. When his carriage was seen going to meeting Sabbath morning, it was a frequent remark from those who were doubtful of their own punctuality, "We are in good season this morning—Esq. Samson is just going." To be as early as he, was always to be early enough. I am informed by the venerable Dea. James, of Weybridge, that a weekly prayer meeting was kept up by his father and Esq. Samson, for some fifteen years after the settlement of the latter on the farm above named, — the meetings having been held alternately at their respective dwellings. The example is a priceless legacy to their descendants and to the community.

"His work on earth is done,
He rests in sweet repose."

Esq. Samson was the father of Rev. Ashley Samson, a graduate of Middlebury College in 1836. He died Nov. 16, 1846, aged 32.

Gen. Joseph Cook was born in Goshen, Conn., in 1750; came to Cornwall in 1784, and pitched the farm on which he lived till his decease. At this period the farm passed into the hands of his youngest son, Gen. Chauncey Cook, and was by him sold to its present occupant, Loyal Wright. Gen. Cook first came to town accompanied only by a hired man, with whose assistance he cleared a few acres, and sowed some wheat preparatory to the removal of his family, which he effected the year following.

Gen. Cook was an extensive land-holder in Cornwall and Weybridge, especially in the latter town, of which he intended to become a citizen. When he pitched the lot on which he lived, he supposed it was embraced within the chartered limits of Weybridge, but the final adjustment of the boundary between the towns, left most of his farm in Cornwall. His first house was located some

rods eastward of his subsequent dwelling, where Mr. Wright now lives, near a copious spring:—a fact, the like of which has determined the location of the first cabin of many a pioneer in new settlements. He afterward erected a house on that part of his farm which lies in Weybridge, for his son Dewey, who after a few years sold to his brother-in-law, Wm. Lane, and removed to northern New York. This part of the farm is now occupied by Samuel James Jr. After Gen. Cook had become established on his farm, he was confronted by a claim from Col. Samuel Benton, of previous proprietorship of his land, on the ground of a prior survey. To avoid strife and expense, he arranged the matter by paying one dollar an acre for a transfer of Benton's claim.

From his earliest residence in town, Gen. Cook was actively engaged in surveying. The Proprietor's records show that few men were oftener called to this service in Cornwall; and I am informed by his family that "Weybridge was surveyed and lotted by him." He was always active in town affairs, and sustained uniformly the character of an honorable and useful citizen. He had a taste for military service, and in 1804, was elected a Brigadier-General.

Dea. James, who, as a neighbor and friend, was long intimate with Gen. Cook, informs me that in early life he was skeptical in his religious belief, owing probably to exposure to immoral influences in childhood and youth. But he became an extensive reader, and was providentially led to read religious books, and became attached to those of an argumentative cast. His silent reading with very little conversation on the subject, resulted, by the blessing of God, in his conversion — in his case a deep and thorough work. He and his wife became connected with the Congregational Church in Weybridge, but afterwards removed their relation to the Church in Cornwall. Dea. James describes him as a self-made man, remarkable for candor, child-like simplicity and meekness; and as having through life sustained a very attractive Christian character.

Gen. Cook was the father of Milo Cook, Esq., a graduate of Middlebury College in 1804.

In this connection should be more particularly mentioned Gen.

Chauncey Cook, the youngest son of Joseph Cook, who occupied the homestead after his father's decease. Like his father he acted a prominent part in town affairs. He was often called by his fellow citizens to offices of responsibility, and rose in the way of military promotion, to the rank of Brigadier-General. He sold his farm in Cornwall, and removed to Addison, but after a few years returned to his native town. Having become enfeebled by disease, he went to Weybridge to reside with his son, Hon. Samuel E. Cook, late one of the Assistant Judges of the Addison County Court, and in his family the father died near the close of 1860. Gen. Chauncey Cook was the father of Milo Dewey Cook, a graduate of Middlebury College in 1842.

On the farm on which Stephen Benton now lives, his father Felix Benton from West Stockbridge, Mass., settled in 1785, and here resided until his death, April 19, 1851, at the age of 90 years. This farm had been pitched the year previous by Samuel Jewett of Weybridge, on the supposition that it was within the chartered limits of that town. But becoming satisfied that this would not be acknowledged, he surrendered the lot and made a new pitch in Weybridge, upon which he resided till the close of his life.

Upon a fifty acre lot north of Felix Benton, his brother Andrew settled several years subsequently. A few years still later John Benton, the father of the preceding, took up his abode in the family of Andrew, and there remained until his death, in 1814. After this event, Andrew soon removed to St. Lawrence County, N. Y. This farm is now owned by Dea. James of Weybridge.

Frederick Frost sen., from Washington, Mass., in 1787 pitched a fifty acre lot where Abraham Williamson lived and died, and where his widow still resides. The son of Mr. Frost, who still lives in advanced age, informs me that in the period of extreme scarcity which occurred soon after his father's removal to Vermont, (1790) so great was the difficulty of obtaining food, that he procured a horse with which he went to Troy, and brought home upon its back, a load of flour, equal in weight to a barrel, leading his horse all the way on his return. This mode of transportation he adopted because he had neither wagon nor cart, nor most of the way,

a road over which either could pass. Mr. Frost remained but a short time on this lot, when he sold it to Mr. Williamson and removed to Weybridge.

Mrs. Williamson informs me that her husband came also from Washington, Mass., in 1787. Being hardy and fearless, he came alone to prepare the way for the subsequent immigration of other members of his father's family, by clearing some land and sowing some wheat. He first occupied a cabin in the fields west of Charles D. Lane; but after a few months removed to the lot which he purchased from Frost as above mentioned. This purchase formed the nucleus of a farm which in a course of years became very extensive by purchases from others. Mr. Williamson possessed a muscular frame, and great powers of endurance, and prosecuted his business with much energy and success. Respecting his large family of daughters, he might have used the language of Benjamin Reeve quoted, on a previous page, and perhaps with equal propriety. He lived to the age of 81, and died in 1857.

Mr. Williamson distinctly recollected, and was accustomed to relate the extreme severity of the famine to which Mr. Frost alludes. His narrative confirmed by his wife, is thus presented by Judge Swift, from whom I quote:

"Being wholly destitute of bread, the women went into the fields and cut off the heads of the wheat before it was ripe, dried them, shelled out the wheat and boiled it for food; almost the only animal food was the fish taken in Lemon Fair creek, and he thinks that, without this supply, many of the people would have starved. He saw, he says, larger collections of people from the neighboring country, catching fish, than on any occasion for many years after. He says that many were so enfeebled for want of food, that they could not go; but such as had strength went to the creek, built a fire, and, as they caught the fish, threw them into it, while yet showing signs of life, and when sufficiently cooked, stripped off and ate the flesh, without disturbing the entrails. After their own appetites were satisfied, they caught and preserved the remainder for their friends at home. He states, also, that many subsisted on the bulbous roots of leeks, gathered in the woods, and some stripped

the bark from oak trees, the inner bark of which they boiled and converted into food; and that he had seen many oak trees stripped of their bark, for that purpose, as high as men could reach. The first bread stuff, he says, brought into the country was Virginia corn."

Mrs. Williamson also relates the following anecdote:

"A farmer in the neighborhood had a larger supply of provisions than his neighbors, but not a proportionate share of benevolence.—His wife was a benevolent woman, from a Quaker family, and educated in their principles. She was willing to share in the destitution of her neighbors, that they might share in her abundance. She gave to the destitute the bran of wheat as long as her husband would consent; and she thought it none the worse for a little flour mixed with it. The recipients of her bounty sifted the bran, and made wholesome bread of the finer parts, and such flour as might be with it. One day, when preparing a batch of bread in the absence of her husband, she took a loaf of the dough and carried it to a neighbor by the name of Thaddeus Palmer, an uncle of Mrs. Willliamson, and living near her father, and said to him, "Thaddeus, thee take this and give part of it to Polly," and went home. Polly was the mother of Mrs. Williamson."

Walker Linsly, a son of Jacob Linsly sen., who has already been mentioned as still living near the Congregational Meeting House, among our most aged citizens, settled about the year 1800, where the widow Mary Samson and her son William Samson now live. It is worthy of being chronicled, that Mr. Linsly in his eighty-third year, has recently without the use of spectacles, in eight weeks read through the entire Bible, besides perusing a daily newspaper.

Thomas Landon from Litchfield, Conn., came to Cornwall in 1789, and settled on a farm which he bought of Solomon Linsly, north of Eldad Andrus, on the east side of the road. He remained here but a few years, when he sold to his son Isaac, who had previously settled on a small farm south of Eldad Andrus, on the west side of the road. When he purchased of his father, Isaac sold this farm to Dr. Frederic Ford sen., whose grand-son, Charles R. Ford,

still retains it. Thomas Landon removed to Canada, whence, after a brief stay, he returned to Cornwall, and spent the remainder of his life in the family of his son. Isaac Landon continued on this farm until his death in advanced age. In the settlement of his estate a portion of his farm, which he had added by purchase on the west, was assigned to his son Isaac, by whose family it is still occupied. The homestead was assigned to his son-in-law, Eli Stone, in consequence of whose decease in 1860, it has passed into the possession of his widow, Mrs. Anna Landon Stone.

On the lot above alluded to as sold by Isaac Landon to Dr. Ford, Landon was not the original settler. He bought of Solomon Linsly, whose son Daniel had resided there, though probably without any title to the land. The place was once also occupied by Josiah T. Scott, and by several transient families.

Some fifty rods south-east of Thomas Landon, Moses Pratt settled on a small farm, where he remained till 1795. This was the birth-place of Dr. Elijah Pratt, late of Kingsboro, N. Y., and of Moses Pratt Jr., formerly an Editor in Albany, N. Y.,—sons of Moses Pratt. Moses Pratt sold to Wm. Arthur Stirling, an Englishman who had previously settled and built still further south on the rise of ground nearly opposite Eldad Andrus, whose daughter he married. Stirling is represented to have been of noble lineage, and to have left his native land to avoid a legal penalty with which he was threatened. He had received a finished education, and was a peculiarly adroit penman. Possessing these qualifications, his services as a teacher, were much sought, and in this capacity he is still remembered by a few aged persons with much interest. The house of Stirling, the remains of which are still visible, was afterward occupied by Ransom Andrus. The land became a part of Eldad Andrus' farm, and is now owned by T. B. Holley.

Still further south on the same side of the way, Jedediah Durfey purchased a small lot and built a log cabin, which after a few years he sold, and removed from town. The houses on the three lots last named, have disappeared, and the lands have become incorporated with the adjacent farms.

About three-fourths of a mile west of, and nearly parallel with

the road on which the settlers just named were located, a road was early surveyed, and upon it settled Horace, a brother of Isaac Landon, and Titus Fenn, Esq., from Watertown, Conn. Mr. Fenn came to Cornwall in 1794. His first log cabin was built in the field near an old barn southwest from Charles D. Lane, its present owner. He afterwards built and resided several years upon the highway. Desirous of emigrating to central New York, Esq. Fenn sold to R. P. Bingham, and Harmon Samson, who, after conducting the farm several years in partnership, sold to William Lane, from Weybridge, who also bought of Horace Landon and united the two farms. Mr. Lane was an enterprising and successful farmer, and a public spirited and useful citizen. But in the midst of his activity, he lost his life in consequence of having his arm caught in a threshing machine. The arm was so badly mutilated as to render amputation near the shoulder necessary. For two or three weeks he appeared convalescent, and hope was entertained of his recovery; but fever supervened and he died, Sept. 26, 1844, at the age of 48 years. Since his decease his farm has been owned and managed by his son, Charles D. Lane, Esq. Wm. Lane was the father of Gilbert C. Lane.

Gilbert Cook Lane was born in Weybridge, where his parents, though natives of Cornwall, were temporarily residing at the time of his birth. As they returned to Cornwall in his early childhood, he was a resident here while acquiring his education, and may not inappropriately be accounted a son of Cornwall.

He was too feeble while a child to be much at school, but impelled by a fondness for books which appeared among the first developements of his mind, he made rapid improvement under his mother's tuition. In early youth he manifested a desire for a liberal education, without the prospect of sufficient health to attain it. He persevered, however, and having entered College, took a high position in his class, as a scholar, equally respected for the thoroughness of his acquisitions, and for his diffidence and amiableness. Though his studies were interrupted by frequently recurring turns of illness, his classmates unanimously awarded him a very high, if not the highest place among their number, as a scholar. He

completed his Collegiate course in 1853, and the same autumn became the principal of a Female Seminary in Lowndesville, South Carolina, whither he went in hope that a residence in a southern climate, might prove favorable to his health. He commenced his second year of instruction, but the jealousy of northern influence which even then infected some of his patrons, rendered his continuance unpleasant, and he resigned his charge, and became temporarily connected with the Theological Seminary in Columbia, S. C. Here, as I am assured by one of the Professors of the Institution, he won, by his ability and Christian virtues, the uniform respect of his teachers and fellow students, and they would have tendered him special inducements to remain with them, but he preferred to pursue his Theological studies at Andover. Having resided here a few months, he accepted a tutorship in Middlebury College. Before the expiration of a single year in this service, he was compelled, by the entire prostration of his health, to seek relief in relaxation. So strong was his desire to render himself useful, that during his intervals of relief from the suffering and exhaustion of pulmonary disease, he employed his energies in preparing for publication an edition of Herodotus, with critical notes. At the time of his decease in Nov., 1858, at the age of 30 years, this work was nearly completed. A competent critic pronounced the work well done, and would have undertaken to carry it through the press, if a demand for its publication had not been forestalled by the unexpected issue of a similar work, about the same time.

As another indication of Mr. Lane's desire for usefulness, may be mentioned the fact, that in his will, made just before his decease, he bequeathed, from slender means, one hundred dollars to aid in establishing a circulating library, hoping thereby to encourage among his townsmen, especially the youth, a fondness for improvement. To this legacy the reader will elsewhere find further allusion. He also left a legacy of one hundred and fifty dollars for the library of Middlebury College.

A short period before his decease, Mr. Lane was married to Miss Harriet Samson, a young lady to whom he had been previously affianced, and who, it was his desire, might be his constant atten-

lant in his last hours, and the recipient of the moderate estate he had been able, in the midst of infirmities, to retain.

With all his other endowments, Mr. Lane possessed the genius of a poet. Several of his poetic effusions of high merit have been arranged and published under the editorial care of his classmate and friend, Rev. B. D. Ames. Others of his poems equally meritorious, and several of his productions in prose, evincing even greater intellectual ability, were withheld from the little volume, which was intended rather as a memorial for his friends, than as a collection of his writings for the public.

Though extended quotations from the writings of Mr. Lane will not be expected on these pages, I cannot persuade myself to withhold from the reader the following beautiful stanzas, not embraced in the collection above named. If not his first attempt at poetry, they are his first *printed* lines, and may, perchance, have been inspired by the same Muse which indited Cowper's "Lines on the receipt of his Mother's Picture," and other of his gentlest lays :

"LINES ON THE DEATH OF BROTHER WILLIAM'S SECOND CHILD.

A bud I saw of lovliest hue,
  Expanding, soon to be a flower;
It glistened in the morning dew,
  It charmed—yet charmed but for an hour :
For soon, alas ! the spoiler's hand
  Its bloom relentlessly destroyed.
It fell before his stern command,
  And left a dreary void.

Anon the self-same stem did bear
  A blossom, opening as before ;
As sweet as was the first, and fair
  As ever Eden's garden bore.
But soon, *this* too, though longer left,
  Was doomed to share its sister's fate ;—
The tree twice bles't and twice bereft,
  Was bare and desolate.

These buds, thus prematurely torn
  From off the parent tree or vine,
Dear Sister ! weeping and forlorn !
  Are emblematical of thine.

Yet happier these; for now above
They breathe a pure, a heavenly air;
There raise their songs of praise and love,
And shine supremely fair."

There are few incidents in Mr. Lane's early life to be rehearsed. He was too feeble in childhood to participate in the sports of his companions, and too fond of books to desire any other employment than their perusal. On this account, till he went abroad to fit for College, he always lived amid the endearments of a quiet home. Though reared under religious influences, both his parents having been professedly pious, he was not converted until after his admission to College in the Spring of 1850. He soon united with the Congregational Church in Middlebury, and from that period his path "was as the shining light, which shineth more and more until the perfect day." Regarding his malady as incurable, he viewed his approaching dissolution with composure, and it was the language of his heart as well as of his lips, "Not my will, O, Father, but thine be done."

"Safe art thou lodged above these rolling spheres,
The baleful influence of whose giddy dance
Sheds sad vicissitude on all beneath."

South of Titus Fenn, on the west side of the road, Nathan Eells, from Hebron, Conn., settled at an early day, and built a log house near an orchard which still remains, about sixty or eighty rods north of James T. Lane. On this lot which he purchased of Mr. Fenn, Mr. Eells lived until he bought of Ephraim Andrus the location, which he occupied at the time of his death, since owned by his son-in-law, Hosea B. Ross, and by Rollin Lane, its present occupant. Ephraim Andrus built his first log cabin some distance west of the present buildings. After Mr. Andrus sold to Mr. Eells, he removed to the farm now occupied by Benj. Parkill. While residing there, he was much engaged in teaming between Middlebury and Troy. On one of his market excursions, he was accidentally killed. After a few years, his family removed to Pennsylvania.

Nathan Ellis

When Mr. Eells first came to Cornwall, he purchased in the south-west part of the town, a lot already mentioned, of Nathan Delano, which now belongs to Dea. Casey. The failure of his health prevented his encountering the severe labor of clearing a new farm, and he abandoned the undertaking and betook himself to making wrought nails for building purposes. In this employment he continued several years until firmer health enabled him to resume his chosen calling. His farm was made up, besides the portions bought of Fenn and Andrus, of a lot bought of Simeon Linsly. He became so much distinguished among his brother farmers, for the energy and system with which he conducted his business, that he received from them the title of *General*, by which appellation, he is still remembered. He believed himself, and no doubt correctly, to have been the first farmer in town who employed Gypsum, or Plaster of Paris, as a fertilizer.

His account of his first experiment, as related to me by himself, is on this wise : In the summer of 1816, when the continuance of cold and even snow as late as the 10th of June, discouraged the hopes of the husbandman, Mr. Eells determined that he would make a trial of plaster on his corn. Some of his neighbors, and especially his father-in-law, Morgan, who had planted a field of corn side by side with his, laughed at his book farming. But when Mr. Eells had deliberately made up his mind in any case, derision was lost upon him. He drove to Troy, N. Y., then the nearest point at which the article could be obtained, procured as much as his team could conveniently draw, and returned in season to celebrate the fourth of July, by putting it on his corn. He put a spoonful on every hill in the lot, except two rows. At harvest, when most corn fields were worthless, and his father Morgan's, whose field on the fourth of Jnly was as promising as his own, had not a single sound ear, Mr. Eells gathered from his a middling crop of fair corn, except from the two unplastered rows, which furnished none that was sound. From this time, whatever his neighbors thought of book farming in general, they could not doubt, in some cases, the value of plaster.

Mr. Eells exhibited a measure of fairness and generosity in his

dealings, which won the respect of those with whom he had intercourse. His word might always be trusted with regard either to the quality or quantity of a commodity he offered for sale. He possessed, withal, a peculiarly genial spirit, which rendered him happy in promoting the happiness of others. Having been blessed with a numerous family of children, he was wont to convey them to and from school, especially in forbidding weather in winter. The appearance of his ample sleigh and strong team, was always the pledge of a ride to all who might be so fortunate as to be passing in the same direction. Having had occasion to pass over the same road in part, on my way to and from school, it was often my privilege to be one of his passengers, and to see his capacious sleigh freighted with a company, which, in these days, would of itself constitute a respectable school.

A lady who was much in Mr. Eells' family, assures me that she has heard him say that in his youth, being in want of pantaloons, and being short of material to make them, he gathered a species of nettles and dressed them like flax, from which his mother spun and wove the cloth for the purpose — an example perhaps which our southern friends would fain compel us to follow, or yield compliance with their wishes.

In 1805, Mr. Eells received into his family his sister-in-law, Mrs. Mary Eells, from Coventry, Conn. with her only son, the late Oliver J. Eells, M. D., then in early childhood. In this family the widowed mother, and her son found a hospitable home, and the education of the son commenced under his uncle's fostering care. Mr. Eells died in 1850 ; aged 82.

The farm now owned by James T. Lane, was first settled by Gideon Judd at a very early date, who built his first cabin some rods west of the present buildings. Judd sold to Enos Morgan who came from Rochester in this state about 1806. Mr. Morgan died in 1829, at the advanced age of 90 years. After his decease the farm became the property of his grand-son, John Eells, who, in 1839, at the age of 31 years, was killed by an imperfection of his rifle. He saw a bird light down near his house, and for the purpose of shooting it, took his gun, which he had just brought from

the gun-smith. The same charge which killed the bird, drove the breech-pin from the barrel backward through his skull, and lodged it near his brain. The surgeon was unable to extract it, and after two weeks of suffering, he expired, leaving a widow and three children to mourn his untimely death. The breech-pin is said to have been too small, and to have been put in with tow as packing, without any warning from the gunsmith of its condition. It is not easy to exonerate from the charge of manslaughter, the faithless mechanic who returned a gun to its owner, in such a condition, without a premonition of its unfitness for service. After the death of Mr. Eells, James T. Lane married his widow, and has since occupied the farm.

CHAPTER XII.

LOCATION OF SETTLERS CONTINUED—JARED ABERNATHY—CYRUS ABERNATHY—DR. FREDERIC FORD SEN.—MOSES GOODRICH—JABEZ WATROUS—REV. BENJAMIN WOOSTER—HENRY DAGGET AND ABBOTT TAMBLING—SAW-MILL—JOHN GILMAN—DANIEL HUNTINGTON—OLD ROAD WEST FROM P. B. WARNER'S—DAVID SEYMOUR—TRUMAN WHEELER—CORNELIUS DUTCHER—BENJAMIN, JOSEPH AND JOHN HAMLIN—PHILIP WARNER—"FOUR HUNDRED ACRE" LOT OF SAMUEL BENTON—WATER POWER—GRIST AND SAW-MILL OF DAVID PRATT—VARIOUS ATTEMPTS TO USE THE BEAVER BROOK AS A MOTIVE POWER—LEVI SPERRY—THOMAS HALL—NATHAN AND PITTS INGRAHAM—JOHN BOYNTON—JEREMIAH BINGHAM 2ND—HON. HILAND HALL—REUBEN BINGHAM—ERASTUS HATHEWAY—AARON DELONG—DEA. JEREMIAH BINGHAM AND SONS.

Jared Abernathy was the first actual settler on the farm now owned by his son Cyrus Abernathy, having purchased his land in sections of Aaron Scott, Martha Douglass and Samuel Benton.—His father, Cyrus Abernathy had previously bought of Samuel Benton, and built upon the farm lying next south, the house which has since been occupied by Simeon Linsly, Francis Hardy and others, and is now owned by Dea. Dan Warner.

South of the lot of Cyrus Abernathy sen., Dr. Frederick Ford pitched a hundred acres in 1784, on which he settled and built a log-house nearly on the site now occupied by the dwelling of P. B. Warner. He afterward built a brick house near the same ground,

which having become dilapidated, was removed by Mr. Warner to make room for his present structure. This pitch of Dr. Ford, with a portion of the school land of the town annexed, constitutes the farms of Mr. Warner, and of Rollin W. Foot, the successor of Mulford Kitchel, who by marriage became in part owner of the original farm, and built the house in which Mr. Foot lives. While Dr. Ford resided on this farm, his son Frederick Ford jr. was born. In 1795, Dr. Ford sold this estate to his brother-in-law, Moses Goodrich, and removed to a location which much better accommodated his professional business—the location mentioned on a previous page, as purchased of Daniel Campbell, and on which Dr. Ford lived at the time of his decease.

On the road which once run south from P. B. Warner to Mrs. Sherwood — many years since discontinued — there were several settlers at an early day, who, with their places of abode, have all disappeared. Among these settlers, Jabez Watrous built north of the east and west road from the meeting-house, as did Rev. Benjamin Wooster south of it, on land now owned by Merrill Bingham. On land now belonging to Chauncey H. Stowell, Abbot Tambling and Henry Dagget both settled temporarily, and one of them constructed a dam across the stream and erected a saw-mill, traces of which still remain. The supply of water, however, was too uncertain, especially after the land above was cleared, to be of much value, and the enterprise was abandoned.

Still further west of the old road above mentioned, near the brook, John Gilman owned a lot of one hundred and thirty acres, which he sold to Daniel Huntington, who settled upon it and remained till 1802. Huntington sold to Dea. Jeremiah Bingham, who retained it till his decease, when, by his will, the proceeds of the farm were given for benevolent purposes, and the land passed into the hands of Merrill Bingham, its present owner. In the now abandoned and dilapidated dwelling on this farm, was born the Rev. Hyman A. Wilder, for years past, a devoted missionary to the Zulu's of Africa.

———"The Nile itself whose broad stream
Bears health and fruitfulness through many a clime,

From an unknown, penurious, scanty source
Takes its first rise. The forest oak, which shades
The sultry troops in many a toilsome march,
Once an unheeded acorn lay."

HANNAH MORE.

A road was surveyed and opened very early from P. B. Warner's, westwardly across the Beaver brook, and was divided into two branches, one of which met the road passing by Joseph K. Sperry; the other the road which passes the residence of the late R. P. Bingham, to S. S. Rockwell's. On the southern branch of this road, David Seymour settled early, having purchased in part, of Samuel Benton, and having added to his farm by pitching two small lots. Seymour sold to Isaac Hull in 1796. His dwelling has disappeared, and the road on which he lived has been discontinued for nearly half a century.

Several early settlers located themselves north of Jared Abernathy; some of them on very small lots. Among them Truman Wheeler made two pitches in 1783, which are endorsed as re-surveys of pitches which were made and duly recorded before the records were burnt in 1779. Wheeler built on the east side of the road. Between him and Abernathy, Benjamin Hamlin built on a lot of thirteen acres, which, in 1803, he sold to Abraham Balcom. Just north of Wheeler, Cornelius Dutcher also built on a fifteen acre lot, which, in 1800, he sold to Joseph Hamlin who had bought a lot of Samuel Benton in 1785, and built on the west side of the road, on land now owned by Dea. Warner. He also lived on the east side of the road, in a house which has been recently removed.

Still further north John Hamlin located himself having first built on the west side, and afterward on the east side of the road, on the farm now owned by his son, Ira Hamlin, and his grandson, Joseph Hamlin, who, two or three years since, built on the west side of the way, a neat and tasteful dwelling. The farm of John Hamlin was composed in part of a purchase from Samuel Benton, and of two pitches made by himself in 1785 and 1789.

The farm on which Dea. Dan. Warner now lives, was first set-

ted by Benj. Hamlin, by whom it was sold to John Rockwell, who in turn, sold to Cone Andrus and Elisha Hurlbut. By them it was sold to Philip Warner, who was a native of Stafford, Conn., but had, for some years, resided at Ellington, in that State. He removed to Cornwall in 1806, and established himself as a cooper, prosecuting his trade in connection with the management of his farm. After his death in 1829, at the age of 75, his farm passed into the hands of his son, the present owner. This was the birthplace of Rollin J. Warner, M. D.

Samuel-Benton very soon after the war, had made several pitches on different original rights in this neighborhood, which amounted in the aggregate to four or five hundred acres, including the mill lot now owned by Garrison W. Foot. Several deeds of land in that vicinity allude to Col. Benton's "four hundred acre lot," and others to his "mill lot." The first dam in this vicinity was thrown across the stream about sixty rods below that of Mr. Foot. At that point were a grist and saw-mill. The grist-mill was kept up for several years by David Pratt, and persons now advanced in years speak of having carried grain thither for grinding. This dam having been destroyed and the building removed, several attempts have been made to maintain a dam where, or nearly where the present one exists; and a saw-mill of considerable efficiency, together with other machinery, was for some years operated much to the convenience of the neighborhood. But dams here have so often been destroyed, or badly damaged by freshets, that the cost of their maintenance has been deemed disproportionate to their value. One erected some four or five years since by Garrison W. Foot, for the purpose of running a shingle mill and other machinery, on a plan different from its predecessors, and which promised more safety and permanence, was suddenly rendered useless in the autumn of 1860, by a violent freshet. The bank of the stream above the dam was suddenly broken through in such a way as to disappoint the hopes of Mr. Foot, and discourage further attempts to prosecute the enterprise.

The lot of Col. Benton above mentioned, is divided among several of the farms in the vicinity—portions of it being owned by

C. H. Warner, Jehiel K. Wright, J. K. and A. H. Sperry, Cyrus Abernathy, Dan Warner, John Rockwell, and perhaps Ira Hamlin and son.

Levi Sperry settled in 1788 on the farm now occupied by his son Joseph K., and his grandson, Albert H. Sperry. The deed informs us that the farm of one hundred acres was conveyed by David Sperry to his son Levi, "in consideration of his love and good will"—in other words, was a gift from the father to the son.

Thomas Hall in 1783 made pitches which included the farm now owned by Whitefield Wooster, and which with some purchases from Abel Wright and others, amounted in the aggregate to several hundred acres. His surveys extended as far south as the farm of the late R. P. Bingham; so far east as to embrace a part of the farms of C. H. Warner, and Rev. J. K. Wright. His own house he built near where Mr. Wooster now lives. His son, David, settled southwest from his dwelling, and afterward sold to William Baxter, who built the house now occupied by his widow, and her present husband, B. F. Lewis. Thomas Hall also sold to Nathan Ingraham in 1791, fifty acres of land, afterwd owned by his brother, Pitts Ingraham, and now owned by Elder Wright. Mr. Hall sold to Elisha Hurlbut, a lot in 1795. Elisha Hurlbut sold to John Boynton in 1798, from whom it has passed through several hands to its present owner, C. H. Warner. On this farm was born Rev. Henry Boynton.

Mr. Hall was born in Guilford, Conn., but removed with his father to Bennington previous to, or during the revolutionary war. He came to Cornwall in company with Dea. Jeremiah Bingham, and was an active and useful citizen during his residence in town, which, however, was rendered brief by his death about 1801. As indicative of the privations and wants, to which the first settlers were subjected, I present the following extract of a letter from Mr. Hall to his friends in Bennington, written a few months after his arrival. The letter is kindly furnished by his kinsman, Ex-Governor Hiland Hall.

CORNWALL, APRIL 2, 1784.

Honored father and mother and brother:

This is to inform you of our welfare, and thanks to the good-

ness of God, that we are alive. I hope you will remember us here in the wilderness and come and see us. I will let you know what we are in want of most, that if you come and see us, you may help us if you can. We have spun what flax we have, and if you can bring us ten or a dozen pounds more, we can make use of it.—We have no way to get weaving done at present. I have been building a loom for Hiland, and we can have weaving done then, if we can get a reed. I must try to get your four and thirty reed by buying or borrowing for the summer.

(Signed,) THOMAS HALL.

South of Thomas Hall's on the road to West Cornwall, or "Bingham Street," as it is often called, the first early settler who located himself was Jeremiah Bingham 2nd, a nephew of Dea. Bingham. He built his cabin where Owen Roakes now lives, but sold in 1793 to his uncle above named. He was a revolutionary soldier, though I am unable to recount his services.

Hon. Hiland Hall, came to Cornwall from Bennington in the winter of 1783-84, about the same time, with his uncle Thomas Hall. I am informed by his kinsman and namesake, the late Governor of this State, that "he was born at Guilford, Connecticut, but removed when young with his father to Norfolk. He served in the army as Orderly Sergeant and Commissary, for about three years. His death occurred at his father's in Norfolk, Conn., whither he had journeyed for his health in the autumn of 1789. After his decease, his widow, who was subsequently married to Ebenezer Hurlbut, of Orwell, received a considerable pension from the United States, for the services of her first husband as an officer in the army." From the records of the town we learn that, at its organization in 1784, Hiland Hall was appointed the first Treasurer. He was also the first representative from Cornwall to the General Assembly in 1786, and at the organization of Addison County was appointed one of the Judges of the County Court. He was one of the original members of the Congregational Church, and was designated in company with Dea. Bingham, as one of its deacons. During the brief period which elapsed between his removal to Cornwall and his decease, he enjoyed the respect and confidence of his fellow citi-

zens in every relation, and his counsels were sought and prized both in secular and ecclesiastical affairs.

Judge Hall settled where the widow and daughter of the late Reuben Bingham now reside, having purchased his land of Thomas Hall, and of Erastus Hatheway, and here resided until his death. After his decease the farm passed into the proprietorship of Aaron Delong, who sold to Reuben Bingham, first located, as we have already had occasion to notice, south of Stockwell's Corner. Mr. Bingham remained upon this farm through a life protracted to advanced age, and rendered honorable and useful by persevering industry, and steady devotion to the cause of Christ. Reuben Bingham was the father of Rev. Luther G. Bingham, a graduate of Middlebury College in 1821.

Erastus Hatheway settled where Merrill Bingham now lives. In 1800 he was succeeded by Aaron Delong, Esq., who was a highly esteemed and valuable citizen. He held important town offices, several times represented the town in the General Assembly, and was accounted a discreet and able officer in whatever position his services were required. Besides the sale, above mentioned, to Reuben Bingham, he sold to James Bingham, a brother of Reuben, the lot which the late R. P. Bingham occupied at the time of his decease, and which is now owned by Harrison F. Dean.

It seems but a just tribute to R. P. Bingham, to add, that he was at the time of his decease, one of our most enterprising and promising middle-aged men, both in secular and ecclesiastical affairs. He died suddenly of Cholera about 1849, at Chicago, where he was temporarily stopping on business.

South of Erastus Hatheway, Dea. Jeremiah Bingham settled in the spring of 1784. He resided in Bennington at the time of the battle in that vicinity, in which he bore a part. He came to Cornwall before he removed his family, and built a log cabin on the rising ground south-west of the spot on which his son Asahel recently lived. He afterwards built the house which he occupied at the time of his decease, and which still remains, though it has for years exhibited indubitable indications that, like all sublunary things, it is passing away.

On a part of Dea. Bingham's once ample farm, his son, Jeremiah Jr., still resides in advanced age. He remains where he has long resided, north of the paternal mansion, having reared a large and respectable family, to which belongs Rev. Hiram Bingham, a graduate of Middlebury College in 1839.

Dea. Asahel Bingham, for many years resided with his father. He subsequently built the house south of his father's, where, after a protracted illness, he recently died. He has been town representative; was twenty years town clerk; and has held numerous important town offices. He for many years officiated as Deacon of the Congregational and Free Churches. He was the father of Rev. Joel S., Asahel H. and Benjamin F. Bingham, elsewhere noticed among those from our town who have engaged in professional employments. The birth-place of these gentlemen was the mansion of their venerable grandfather.

Dea. Jeremiah Bingham was chosen moderator of the first town meeting at the organization of the town, and the records exhibit conclusive evidence that his fellow-citizens demanded his services in almost every official station, until advancing age excused him from active labor, and a generation came forward to discharge responsibilities, which the fathers had so usefully and so creditably borne. He was also one of the original members of the Congregational Church; was chosen its first Moderator and Register, and performed the duties of these stations until a pastor was settled, to whom, by vote of the Church, they were transferred. He was also one of the first deacons chosen by the Congregational Church, and continued to discharge the duties of the office ably till extreme age induced him to desire a successor.

It is not known to his children to what extent he was engaged in military service during the revolution. They know, however, that he was in the battle of Bennington, and that he was connected with the quartermaster's department of the garrison at Ticonderoga previous to its surrender to Burgoyne. In this school he perhaps received the training which secured to him the systematic habits for which he was distinguished. He possessed, withal, indomitable energy and perseverance, as well as inflexible moral and religious

principle. I recollect having been present at a meeting of the church, in which they were attending to the discipline of one of his sons. They were about proceeding to the final act of excommunication, but were slow to act through deference to the father's feelings. Perceiving their hesitation, and understanding its meaning, the venerable man rose, his face suffused with tears, and when the emotions which choked its utterance allowed him to speak, he said:—"Brethren, I love my children, I suppose, as well as you love yours; but if I do not love my Savior better than I love my children, I am not worthy to be called his follower. Go on, brethren, and do your duty."

Dea. Bingham devoted much time to expressing his thoughts in writing, especially on theological subjects. Several documents preserved on the Church records, evince not only remarkable familiarity with the Scriptures, but much ability in composition.—Several essays and sermons, found in manuscript among his papers, prove conclusively, that if he had felt himself called to the ministry he might have been a workman, who would have had no need "to be ashamed." His favorite mode of expressing his thoughts was in rhyme, and his favorite poetry assumed the acrostic form. Of these poems he has left enough to constitute a considerable volume.

Though it would be gratifying to the numerous relatives of this venerable servant of God, and to the still wider circle who revere his memory, to have presented upon these pages copious extracts from his writings, our limits forbid. I copy, however, a single specimen of his poetic composition, not because of its superiority to others, but because it was addressed to a no less venerable father in the Church, Dea. Daniel Samson, his colleague in the deaconship for nearly fifty years, who in 1832, removed from Cornwall to Barre, N. Y. It is entitled,

"A FAREWELL ADDRESS,

BY DEA. BINGHAM TO DEA. SAMSON, ON PARTING."

Beloved Brother, in this strait,
Let us retrace the path we've trod,
These years that number forty-eight,
Since we together worshipped God.

There, in a wilderness of cares,
With other saints now dead and gone,
We mingled joys and hopes and prayers,
Before our Heavenly Father's throne.

We used to meet a precious few
Who, we believe, are gone to rest,
We felt, and often thought we knew
God's word was sweet unto our taste.

In sentiment we were agreed,
And Love her banner o'er us spread,
Of God's dear presence felt our need,
And Jesus Christ to be our head.

We took sweet counsel on our way,
As we together often met;
Pleasant it was, when we could pray
And at the feet of Jesus sit.

When we review these seasons past,
These precious seasons once so sweet,
Their relish seems as yet to last,
And we in love each other greet.

The Holy Spirit came with power,
Inspired the heart, refreshed the mind;
How sweet was that delighted hour,
When God to us appeared so kind.

The Savior was a friend indeed,
A helper always nigh at hand,
And by his smiles we seemed to speed,
Toward the heavenly Canaan's land.

As servants of the Church we stood,
To carry round the bread and wine,
This we esteemed our life and food,
When we on Jesus could recline.

How often we have felt the tie
Of Christian friendship, in the soul;
And on the Savior could rely,
And on him all our burdens roll.

Dea. Bingham was an eminent example of obedience to the injunction — "Be diligent in business, fervent in spirit, serving the Lord." He was equally remarkable among his acquaintance, for

the energy and perseverance with which he prosecuted his secular business, and for the zeal and consistency with which he discharged Christian duties. His prosperity was fully commensurate with his spirit of enterprise. Few men in town did more surveying. Few men consequently understood better the favorable opportunities for procuring titles to lots of land on easy terms, by making pitches on those unappropriated. This knowledge he might have improved, and at a comparatively cheap rate have become an extensive landholder. But the records inform us, that though he owned much land at an early period of his life, he paid an equivalent for his titles.

Dea. Bingham was a model of promptness in supporting the Gospel at home, and of liberality in conferring his benefactions on every meritorious object of Christian charity. He was in a word, a happy illustration of the proverb: "There is that scattereth, and yet increaseth." Having previously done for his family what he deemed proper, he left at his decease a considerable estate, to be distributed in accordance with his will for benevolent purposes. After a life of constant activity and usefulness, "he came to his grave in a full age, like as a shock of corn cometh in its season."

> "Of no distemper, of no blast he died,
> But fell like autumn fruit that mellowed long;
> E'en wondered at, because he dropped no sooner!
> Fate seemed to wind him up for for fourscore years;
> Yet freshly ran he on twelve winters more,
> Till, like a clock worn out with beating time,
> The wheels of weary life, at last, stood still."

His tomb stone marks XCIV years.

CHAPTER XIII.

ORGANIZATION OF THE TOWN — OFFICERS OF THE FIRST TOWN MEETING—OFFICERS NOT NOW CHOSEN, DEER RIFTS OR REEVES—BRANDERS OF HORSES; LEGISLATION ON THE SUBJECT—TYTHING MEN — CHORISTERS — POUNDS AND POUND KEEPERS — LIST OF TOWN OFFICERS FROM THE BEGINNING.

We have already had occasion to notice the fact that very many of the first settlers in Cornwall arrived in 1783–84. A few, who had previously commenced their settlements and had been compelled to abandon them, and had for years impatiently waited for the time when they might prudently return, embraced the first moment to revisit their chosen places of abode. Others, who had been deterred by the inevitable risks of immigration from making an earlier attempt, as soon as peace with Great Britain was proclaimed, hastened to take possession of anticipated homes which a few of the more adventurous had actually surveyed and located, but which others had seen only through the medium of fancy.

Between January, 1783, and March, 1784, a sufficient number of settlers had arrived to warrant the organization of the town, which event occurred March 2nd, 1784. This was considerably earlier than the organization of any of the adjacent towns, except Bridport, and a few weeks earlier even than that. At the meeting when the town was organized, the following officers were chosen:

Moderator, JEREMIAH BINGHAM.

Town Clerk, JOEL LINSLY.

SAMUEL BENTON,
JEREMIAH BINGHAM, } Selectmen.
ELDAD ANDRUS,

Treasurer, HILAND HALL.

Constable, ZILLAI STICKNEY.

NATHAN FOOT,
ROSWELL POST, } Listers.

ELDAD ANDRUS,
STEPHEN TAMBLING, } Highway
WILLIAM JONES, Surveyors.
ISAAC KELLOGG,

This was the entire list of officers deemed necessary by the town during the first year of its existence. At the Annual Meeting in March, 1785, and for several subsequent years, they added several officers to the number, some of which are unknown in our day, and by a change of circumstances, have long been unnecessary. They appointed a deer *rift* or *reeve*, and some years, two or three of them, whose duty it was to see that the laws were executed, protecting the life of deer from the tenth of January to the tenth of June, annually, while their meat would be comparatively valueless. So important were the provisions of this act deemed, that its execution was enforced by no less a penalty than fifteen pounds for each offence, and peculiar facilities were granted for detecting offenders. A case is mentioned on the records of 1791, where this penalty was imposed for "unlawfully killing a deer," but finally remitted by vote of the town, in consideration of palliating circumstances.

So the fathers appointed among their town officers a *brander* of horses, in accordance with a statute passed in 1779, entitled "an act for ascertaining Town Brands and providing and regulating Branding and Branders of horses." The act required the appointment of the officer, and prescribed the place and circumstances of his performing his duty, and specified the form of the brand to be used in more than sixty towns in the state. In many cases it was

the initial letter of the name of the town, but as the names of many of the towns began with the same letter, inverted initials, or Arabic numerals, or marks of punctuation, or signs of the Zodiac, or other marks entirely arbitrary, were designated for many of the towns. That for Cornwall was the letter U, and it was to be placed, as were the brands in all the towns, at a town pound, or some other place appointed for the purpose, "on every horse or horse kind, on or near the left shoulder." Addison, whose mark was the letter X, was the only town in this County, besides Cornwall, for which a brand was prescribed by the statute. This may perhaps be accounted for by the fact, that they were the only towns in the county represented in the General Assembly of 1779. As this relic of early Vermont legislation, which may be found in Slade's "Vermont State Papers," is probably inaccessible to most of my readers, I copy it, omitting only the long list of marks prescribed for the several towns.

"*Be it enacted, &c.*, That each town in this state shall have a town brand, to brand their horses with; which shall be the several letters or figures as are hereafter and hereby directed.

"Every of which brand shall be set respectively, on every horse or horse kind, on or near the left shoulder.

"And the inhabitants of each town shall choose a suitable person to be a brander of horses in such town; and each brander shall be under oath, and shall make an entry of all horse kind by him so branded, with the age and color, natural and artificial marks, in a book kept by him for that purpose.

"And if any such brander shall presume to brand any horse, mare, or colt, that is above one year old, at any other place than at a town pound, or those places appointed by the town for that work, (unless he has first received a special order from the Selectmen of such town so to do,) he shall forfeit and pay the sum of four pounds for every such offense, one half to the complainer, and the other half to the Treasury of the town in which he lives.

"And if any such brander shall refuse or neglect to brand or record any horse, mare, or colt, (except such as he is by law forbidden to brand and enter,) presented to him by any person or persons, after his just fees are tendered to him for the same; he shall, for every such offense, forfeit and pay the sum of twenty shillings to the person presenting such horse, and all damages

sustained by such person, by him made to appear, through such brander's neglect.

"*And be it further enacted*, That if any person or persons shall counterfeit any town brand, or cause to be branded any horse, mare, or colt, on or near the left shoulder, with any letters or figures, being the brand of any town in this State, without the knowledge or order of one of the branders of such town, (under his hand) he or they so offending shall forfeit the sum of ten pounds for every such offense; one half to the complainer, and the other half to the county treasury."

This legislation, or something aiming at the same result, was perhaps indispensable at a period when the country, almost an unbroken forest, was destitute of the enclosures which are needful to restrain the erratic propensities of some animals. It might happen, that the horse might wander so far, and be absent so long, that the question of his identity might be difficult to settle. In such circumstances a mark, amounting even to a blemish, might be a desirable evidence of ownership. But such legislation, it is needless to say, could it now be forced upon our statute books, would not enjoy a moment of peaceful toleration. The breeders of sleek and graceful "Black Hawks," to compare small things with great, would raise about the ears of the officer, by whomsoever appointed or commisioned, who should attempt to affix a brand upon their petted animals, a storm of indignation scarcely less determined, than that which prompted the Boston patriots of '73 to cast the tea into the dock, or the patriots of 1861, to combine with united purpose to exterminate rebellion.

Aaron Scott was chosen brander of horses in 1785, and '86, and afterwards Jacob Peck held the office while it was continued.

Among their officers the town were also accustomed, down to a comparatively late period, to appoint two or more *tything men.*—These officers were charged with the duty of endeavoring to secure an appropriate observance of the Sabbath; especially order and decorum in places of worship. The necessity for their existence is obvious, when owing to the want of proper places of worship, the settlers were obliged to meet in barns, where every opportunity might be enjoyed by mischievous boys, or unprincipled men to make

disturbance; or to meet in private dwellings so narrow in dimenisons as to exclude many of the attendants. Even after the erection of meeting houses,the call for these officers was scarcely less urgent, as owing to the fullness of the congregation,most of the seats below were needed for the "old folks," presenting a strong temptation, if not a necesssity, for the "young folks" to seek accommodations in the galleries; where too often, as the writer can testify from the recollection of his childhood, the presence of the tything men, imposed salutary and not needless restraint.

It was also the practice of this town for a long period, to number among their officers *choristers* for the several congregations, and to appoint them at the annual March meetings, and if they did not often appropriate money from their treasury for the support of singing,they evidently regarded it as appropriately a subject of town concern.

In Nov. 1792, an article was inserted in a warrant for a town meeting, "to see if the town will do anything for the encouragement of singing," and the action was as follows:—

"Voted, That no money be drawn from the Treasury, for the encouragement of singing.

"Voted, That a committee be chosen to take care of Psalmody singing, and circulate subscription papers for the purpose of encouraging singing, and also to pay such sums as they shall obtain, to the several teachers who shallbe approved of, according to their service, in their judgment, and account to the town."

Pounds and *Pound* keepers are institutions which figured largely on the records of Cornwall, as they must of necessity in every new settlement. Besides the building of pounds, several private yards in different parts of the town were designated for this purpose, and sufficiently numerous keepers appointed to indicate clearly that the fences of the town were very poor, or the stock very unruly, or its owners very careless.

We have already seen that Jeremiah Bingham was chosen the first Moderator, and Joel Linsly Town Clerk. The duties of this office,which was held by Judge Linsly, continuously,with the exception of two years, until his decease in 1818, a period of 34 years,

were by him most ably discharged. His hand writing was distinctly legible, and the style in which his records were written was easy and perspicuous. From these records, which have been faithfully kept by his successors, we can gather the name of every man who has held office in the town, from the date of its organization to the present time. Such a list, however, would form a volume, by itself, and I subjoin only the names of those who have at different periods held the offices of Town Clerk, Selectman, Representative, Treasurer and Constable. The name of the Constable each year is designated by the letter "c" in the same column as that of the Treasurer. In 1784 and '85 no Representative was chosen. We learn, however, from Slade's Vt. State Papers, that, in 1778–79, Dr. Nathan Foot was recognized as Representative from Cornwall in the General Assembly of the New Hampshire Grants, though the town had not been organized.

	TOWN CLERK.	SELECTMEN.	REP'TIVE.	TREAS. & CONS.
1784	Joel Linsly.	Samuel Benton, Jer. Bingham, Eldad Andrus.		Hiland Hall. Zillai Stickney. c
1785	Joel Linsly.	Samuel Benton, Jer. Bingham, Jared Abernathy.		Hiland Hall. Thos. Bently. c
1786	Joel Linsly.	Samuel Benton, Jer. Bingham, Jared Abernathy.	Hiland Hall.	Hiland Hall. Thomas Bently. c
1787	Joel Linsly.	Jer. Bingham, Thomas Bentley, Nath'l Blanchard.	Samuel Benton.	Hiland Hall. Samuel Blodget. c
1788	Joel Linsly.	Jer. Bingham, Abial Linsly, Thomas Bentley.	Samuel Benton.	Hiland Hall. Samuel Blodget. c
1789	Joel Linsly.	Samuel Benton, Thomas Bentley. Timothy Squire.	Samuel Benton.	Frederic Ford. Samuel Blodget. c
1790	Joel Linsly.	Jer. Bingham, Joseph Dagget, Joseph Cook.	Thomas Tolman.	Joseph Dagget. Samuel Blodget. c

	TOWN CLERK.	SELECTMEN.	REP'TIVE.	TREAS. & CONS.
1791	Joel Linsly.	William Slade, Joseph Dagget, Joseph Cook.	Samuel Benton.	Joseph Dagget. Samuel Blodget, c
1792	Joel Linsly.	William Slade, Joseph Cook, Joseph Dagget.	William Slade.	Joseph Dagget. Sam'l Blodget, c Richard Miner, c.
1793	Joel Linsly.	Isaiah Gilbert, Nathan'l Blanchard, Ethan Andrus.	Joel Linsly.	Joel Linsly. Samuel Blodget, c Richard Miner, c
1794	Joel Linsly.	Isaiah Gilbert, Joseph Cook, Nath'l Blanchard.	Joel Linsly.	Joel Linsly. Samuel Blodget, c
1795	Joel Linsly.	Ethan Andrus, William Slade, Israel C. Janes.	Joel Linsly.	Joel Linsly. Samuel Blodget, c Timothy Squier, c
1796	Joel Linsly.	Ethan Andrus, Israel C. Janes, Nath'l Blanchard.	Joel Linsly.	Joel Linsly. Cyrus Abernathy, c
1797	Joel Linsly.	Nath'l Blanchard, William Slade, David Foot.	Joel Linsly.	Joel Linsly. Winant Williamson, c
1798	Joel Linsly.	David Foot, Benj Sanford, Samuel Blodget.	William Slade.	Joel Linsly. Winant Williamson, c
1799	Joel Linsly.	David Foot, Benj. Sanford. Samuel Blodget	Joel Linsly.	Joel Linsly. Samuel Blodget, c
1800	Joel Linsly.	David Foot, Israel C. Janes, Sam'l Ingraham.	William Slade.	Joel Linsly. Samuel Blodget. c W. Williamson, c
1801	Joel Linsly.	Israel C. Janes, William Slade, Joseph Cook.	Joel Linsly.	Joel Linsly, Samuel Blodget, c Aaron Delong. c
1802	Joel Linsly.	Israel C. Janes, William Slade, Joseph Cook.	Joel Linsly.	Joel Linsly. Samuel Blodget, c Aaron Delong, c
1803	Martin Post.	David Foot, Benj. Sanford, Roswell Post.	David Foot.	Joel Linsly. Aaron Delong, c
1804	Joel Linsly.	David Foot, Benj. Sanford, Titus Fenn.	David Foot.	Joel Linsly. Samuel Blodget, c Aaron Delong, c

	TOWN CLERK.	SELECTMEN.	REP'TIVE.	TREAS & CONS.
1805	Joel Linsly.	David Foot, Benj. Sanford, William Slade.	Benj. Sanford.	Joel Linsly. Aaron Delong, c
1806	Joel Linsly.	David Foot, Benj Sanford, William Slade.	Benj. Sanford.	Joel Linsly. Aaron Delong, c
1807	Joel Linsly.	David Foot, Joel Linsly, Benj. Sanford.	David Foot.	Joel Linsly. Thomas Delano, c
1808	Joel Linsly.	Joel Linsly, Benj. Sanford, William Slade.	Joel Linsly.	Joel Linsly. Aaron Delong, c
1809	Joel Linsly.	Benj. Sanford, Erastus Reeve, Joel Linsly.	Joel Linsly.	Joel Linsly. Aaron Delong, c
1810	Joel Linsly.	Joel Linsly, Erastus Reeve, Darius Matthews.	Titus Fenn.	Joel Linsly. Aaron Delong, c
1811	Joel Linsly.	Joel Linsly, Erastus Reeve, Darius Matthews.	Darius Matthews.	Joel Linsly, Aaron Delong c
1812	Joel Linsly.	Joel Linsly, Darius Matthews, Erastus Reeve.	Darius Matthews.	Joel Linsly. Aaron Delong, c
1813	Joel Linsly.	Joel Linsly, Darius Matthews, Erastus Reeve.	Darius Matthews.	Joel Linsly, Linus Everts, c
1814	Joel Linsly.	Joel Linsly, Samuel Ingraham, Joshua Stockwell.	Darius Matthews.	Joel Linsly. Linus Everts, c
1815	Joel Linsly.	Darius Matthews, Aaron Delong, Elias Douglass.	Darius Matthews.	Joel Linsly. Linus Everts, c
1816	Joel Linsly.	David Foot, Benj. Sherwood, Aaron Delong.	Darius Matthews.	Joel Linsly. Linus Everts, c
1817	Joel Linsly.	Aaron Delong, Nathan Eells, Joshua Stockwell.	Darius Matthews.	Benj. Sanford, Linus Everts, c
1818	Joel Linsly.	Aaron Delong, Nathan Eells, Somers Gale.	Aaron Delong.	Benj Sanford. Linus Everts, c

	TOWN CLERK.	SELECTMEN.	REP'TIVES.	TREAS. & CONS.
1819	Darius Matthews.	Aaron Delong, Nathan Eells, Somers Gale.	Aaron Delong.	Benj. Sanford, Linus Everts, c
1820	Asahel Bingham.	Aaron Delong, Nathan Eells, Somers Gale.	Thos. P. Matthews	Benj. Sanford. Linus Everts, c
1821	Asahel Bingham.	Aaron Delong, Nathan Eells, Somers Gale.	Benj Sanford.	Benj. Sanford, Elizur Peck, c
1822	Asahel Bingham.	Aaron Delong, Nathan Eells, Somers Gale.	Asahel Bingham.	Benj. Sanford. Elizur Peck, c
1823	Asahel Bingham.	Aaron Delong, Horace Janes, Wm. Hamilton.	Benj. Sanford.	Benj. Sanford, Elizur Peck, c
1824	Asahel Bingham.	Horace Janes, Wm. Hamilton, Daniel Wright.	do	Benj Sanford. Linus Everts, c
1825	Asahel Bingham.	Horace Janes, Wm. Hamilton, Jesse Ellsworth.	Horace Janes.	Benj. Sanford. Linus Everts, c
1826	Asahel Bingham.	do.	do	Benj. Sanford. Linus Everts, c
1827	Asahel Bingham.	do	do	Thos. P. Matthews. Linus Everts, c
1828	Asahel Bingham.	do	do	Thos. P. Matthews. Linus Everts. c
1829	Asahel Bingham.	do	Chauncy Cook.	T. P. Matthews. Linus Everts, c
1830	Asahel Bingham.	do	do	T. P. Matthews. Linus Everts, c
1831	Asahel Bingham.	Jesse Ellsworth, Chauncy Cook, John Sanford.	Wm. Hamilton.	Wm Hamilton. Linus Everts, c
1832	Asahel Bingham.	Chauncy Cook, John Sanford, Russel Foot.	do	Wm Hamilton. Julius Delong, c

	TOWN CLERK.	SELECTMEN.	REP'TIVE.	TREAS. & CONS.
1833	Asahel Bingham.	Russel Foot, Alanson Peck, Truman Eells.	Asahel Bingham,	Wm. Hamilton. Julius Delong, c
1834	Asahel Bingham.	John Sanford, Jesse Ellsworth, Hiram Miner.	Asahel Bingham.	Wm. Hamilton. J. Delong, c
1835	Asahel Bingham.	John Sanford, Jesse Ellsworth, Truman Eells.	Asahel Bingham.	Wm. Hamilton. Nathan Green, c
1836	Asahel Bingham.	Jesse Ellsworth, Truman Eells, Reuben P. Bingham.	Jesse Ellsworth.	Wm. Hamilton. Sam'l Everts, c
1837	Asahel Bingham.	Truman Eells, R. P. Bingham, Abram Foot.	Jesse Ellsworth.	Wm. Hamilton. Sam'l Everts, c
1838	Marcus O. Porter.	Abram Foot, Jesse Ellsworth, Elijah Benedict.	Jesse Ellsworth.	Wm. Hamilton. Sam'l Everts, c
1839	Marcus O. Porter.	Jesse Ellsworth, Wm. Lane, John Sanford.	Jesse Ellsworth.	Wm. Hamilton. Abram Foot, c
1840	Marcus O. Porter.	William Lane, John Sanford, Austin Dana.	Ebenezer Matthews.	Wm. Hamilton. Abram Foot, c
1841	M. O. Porter.	John Sanford, Austin Dana, Chesterfield Hooker.	Ebenezer Matthews.	Wm. Hamilton. C. H. Stowell, c
1842	M. O. Porter.	Austin Dana, Chesterfield Hooker, Calvin G. Tilden.	Daniel Sanford.	Wm. Hamilton. C. H. Stowell, c
1843	M. O. Porter.	Chesterfield Hooker, Calvin G. Tilden, Abram Foot.	Calvin G. Tilden.	Wm. Hamilton. C. H. Stowell, c
1844	M. O. Porter..	Calvin G. Tilden, Abram Foot, [illegible] Skinner.	Calvin G. Tilden.	Edward Hamilton. C. H. Stowell, c
1845	M. O. Porter.	[illegible]am Foot, [illegible]sterfield Hooker, James T. Lane.	Abram Foot.	Edward Hamilton. C. H. Stowell, c
1846	M. O. Porter.	Chesterfield Hooker, James T. Lane, Harris Bingham.	Abram Foot.	Edward Hamilton. A. Foot, c
1847	M.O. Porter.	James T. Lane, Harris Bingham, Chas. De Long.	C. G. Tilden.	Edward Hamilton. A. Foot, c
1848	M. O. Porter.	Harris Bingham, Chas. De Long, Charles D. Lane.	C. G. Tilden.	Edward Hamilton. A. Foot, c

	TOWN CLERK.	SELECTMEN.	REP'TIVE.	TREAS. & CONS.
1849	M. O. Porter.	Charles De Long, Charles D. Lane, Chesterfield Hooker.	Rollin J. Jones.	Edward Hamilton. A. Foot, c
1850	M. O. Porter.	Charles D. Lane, Chesterfield Hooker, Horace A. Pinney.	R. J. Jones.	Edward Hamilton. A. Foot, c
1851	M. O. Porter.	Chesterfield Hooker, Horace A. Pinney, Samuel E. Cook.	M. O. Porter.	Edward Hamilton. A. Foot, c
1852	M. O. Porter.	Horace A. Pinney, Samuel E. Cook, James T. Lane.	M. O. Porter.	Edward Hamilton. A. Foot, c
1853	M. O. Porter.	Samuel E. Cook, James T. Lane, Calvin W. Foot.	Abram Foot.	Edward Hamilton. A. Foot, c
1854	M. O. Porter.	James T. Lane, C. W. Foot, B. F. Bingham.	Horace A. Pinney.	Edward Hamilton. A. Foot, c.
1855	B. F. Bingham.	C. W. Foot, B. F. Bingham, Charles Benedict.	H. A. Pinney.	Edward Hamilton. A. Foot, c
1856	M. O. Porter.	B. F. Bingham, Charles Benedict, Wm. R. Remele.	Orin Field.	Edward Hamilton. A. Foot, c
1857	M. O. Porter.	Charles Benedict, Wm. R. Remele, Jesse Ellsworth.	Orin Field.	Edward Hamilton. A. Foot, c
1858	M. O. Porter.	Charles Benedict, Wm. R. Remele, Jesse Ellsworth.	Simeon S. Rockwell.	Edward Hamilton. A. Foot, c
1859	M. O. Porter.	Harris Bingham, Victor Wright, Reuben T. Samson.	S. S. Rockwell.	Edward Hamilton. A. Foot, c
1860	M. O. Porter.	Harris Bingham, Victor Wright, Reuben T. Samson.	Charles D. Lane.	Edward Hamilton. A. Foot, c
1861	Samuel Everts.	Victor Wright, R. T. Samson, Henry Lane.	Charles D. Lane.	Edward Hamilton. A. Foot, c
1862	Samuel Everts.	R. T. Samson, Henry Lane, Franklin Bond.		Edward Hamilton. A. Foot, c

CHAPTER XIV.

ANNEXATION OF PART OF CORNWALL TO MIDDLEBURY—PROBABLE REASONS.

Though the territorial limits of Cornwall have been narrowed, by the annexation of a part of it to Middlebury, our nominal boundaries have not been changed.

At a town meeting held the 15th day of December, 1795, we find that the first proposal was made to set off the "north and easterly part of Cornwall to Middlebury." It was voted,

"That the town are willing to have the following part of Cornwall annexed to the town of Middlebury, namely, Beginning at the mouth of Flat Brook, so called, thence running west half a mile, thence in a straight line to the corner of the road at the west end of the long *causey*, then north to Weybridge line." At a subsequent meeting, held the first Tuesday of Sept. 1796, this vote was rescinded, and another passed with the following variations as to boundaries, viz: "Beginning at Middlebury south-west corner, then running west so far that a north line will strike the west end of the long *causey*; then a straight line to the south-east corner of Ethan Andrus' farm that he now lives on, then on the east line of said farm to the north-east corner thereof; then a straight line to a large white pine stump, whose body was well known by the name of the shingle tree; from thence north to the north line of the town."

This vote was not, however, quite satisfactory to all the inhabitants, as we may infer from the fact that another meeting was convened on the first Monday of October following :

"1. To see if the town will revoke the last vote, setting off part f this town to the town of Middlebury.

"2. To see if the town will set or vote all the town of Cornwall orth of a west line from Middlebury south-west corner, to the own of Middlebury."

"On motion, voted that we will not revoke any part of the vote, annexing part of the town of Cornwall to the town of Middlebury."

The second of the above propositions was equivalent to a dismemberment of the town, as a line extended across the town westwardly from the south-west corner of Middlebury, would have reached the south-east corner of Bridport, so as to have thrown into Middlebury nearly two-thirds of Cornwall. The remainder of Cornwall would have been too feeble to sustain a town organization.

In the act of the Legislature consummating the arrangement between these towns, the boundaries specified are substantially those named in the last vote passed by the town. The act bears date Oct. 25th, 1796, and reads as follows:

"*An act annexing a part of the town of Cornwall to Middlebury.*

It is hereby enacted by the General Assembly of the State of Vermont, that the north-easterly part of the town of Cornwall, in the County of Addison, hereinafter described, be, and the same is annexed to the town of Middlebury, in said County, bounded as follows, viz: Beginning at the south-west corner of said Middlebury, then running west so far that a north line will strike the west end of the long causeway, so called, then on a straight line to the south-east corner of Ethan Andrus's farm, on which he now lives, thence on the east line of said farm to the north-east corner thereof, thence on a straight line to a large white pine stump, from which was cut the shingle tree, so called, thence north to the north line of said Cornwall, thence east on the north line of said Cornwall to the westwardly side line of Middlebury, thence southerly on the westerly line of Middlebury to the first bounds; and the inhabitants who do or may hereafter inhabit the above described tract of land, shall in common with all the other inhabitants of said Middlebury, be entitled to all the privileges and immunities of said Middlebury."

The reasons which induced the people of Cornwall to surrrender

so large a portion of their territory can never be fully known. In respect to them the records are silent. So are the tongues of those who were active in the transaction. There are those who remember the proceeding, but they were too young at the time of its occurrence, to feel that interest which was necessary to fix its reasons in their memory. We are left to inference from the circumstances of the case.

1. The village of Middlebury had scarcely begun to exist, and by most, its prospective importance was probably not appreciated, Persons are still living, who remember the site of Middlebury, particularly that part of it which belonged to Cornwall, as a dense and ragged hemlock forest—repulsive to those who hoped to acquire a quiet home, and the comforts of life by agricultural pursuits, and attractive only to those who valued its water power as a means of prosecuting mechanical employments, or as indicating the ultimate centre of a dense population, and consequently a promising field for professional labor. At that period, perhaps the most discerning had not anticipated the existence, certainly had not detected the developement of the germ of the noble Institution which has since blessed the town, and shed honor on our Commonwealth, dispensing its invaluable blessings over our country and the world. Several of the earliest settlers of Cornwall are known to have turned away from this spot to more inviting localities, and as agriculturists, they doubtless acted wisely.

2. There were two bridges over Otter Creek, for the building and maintenance of which they had already been taxed, with uncertainty how many others might become necessary in the course of time.

3. The swamp in the east part of the town, a large portion of which was set off to Middlebury, had very little value, in the estimation of the first settlers. These lands, for years, were hardly thought worth the taxes, with which they must burden their owners. One of the early settlers stated that he was once offered fifty acres of the best of these lands for fifty cents an acre; and Dea. James of Weybridge, has assured me that many years after the settlement of the town, he was offered any quantity of swamp land for two dollars and fifty cents per acre.

From the votes already cited, fixing the boundary in this part of the town, it is apparent that the inhabitants intended to rid themselves of the expense of completing and maintaining the "long causeway" which has been mentioned. What had already been done by the proprietors on this road, before the organization of the town, had cost the assignment to those who performed the work, of many valuable lots of land, and the completion and maintenance of the road, threatened to devolve upon them a burden, which, to men of their limited means, appeared onerous. From these prospective burdens the change of their territorial limits promised them relief.

It is obvious, too, that many of the inhabitants of Cornwall who lived in the vicinity of the "Falls," as Middlebury was then called, preferred to be connected with that community, as being nearer their places of business, and as being in all respects, more convenient for the discharge of their duties as citizens. This is evident from the fact, that while they were, for years, reckoned citizens of Cornwall, and were enrolled on the rate bills of the assessors, most of them never appeared at the meetings of the citizens, or participated in the transaction of town affairs.

CHAPTER XV.

RELIGIOUS HISTORY—EARLY ARRANGEMENTS RESPECTING RELIGIOUS WORSHIP — FIRST REVIVAL — ORGANIZATION OF THE CONGREGATIONAL CHURCH — ARTICLES OF FAITH, RULES AND ORDER OF DISCIPLINE — SETTLEMENT OF MR. TOLMAN—ACTION RESPECTING A MEETING HOUSE — FIRST HOUSE OF WORSHIP— DISMISSION OF MR. TOLMAN.

The institution of united public worship on the Sabbath by the first settlers of Cornwall was coeval with their arrival in town. Like the Pilgrim Fathers, they gave a prominence to their purpose of securing religious privileges for themselves and their descendants, which could not be unnoticed or misinterpreted. While they avoided ostentation, they manifested as clearly their sense of obligation in religious as in secular things. Hence, while the township was mostly an unbroken forest, with no paths but those marked by "blazed" trees,and passable only on foot; they designated the dwellings of Eldad Andrus in the north; of Joel Linsly in the central, and of Jeremiah Bingham in the west part of the town, where they were accustomed to assemble by turns, on the Sabbath; enjoying the labors of a preacher when one could be obtained, but, commonly listening to a discourse read by one of their number, in connection with devotional services conducted by themselves. In the south part of the town, the house of Elisha Field sen., was also an

appointed place of worship on the Sabbath, and was often resorted to for this purpose; though its remoteness from the centre rendered it less easy of access by the larger portion of the inhabitants.

The following narration of the first revival of religion in Cornwall, which commenced in March or April, 1785, before the employment of stated preaching, or the organization of the Church, is furnished by Jeremiah Bingham Jr., who often heard his venerable father rehearse the story.

One Saturday afternoon a man from the central part of the town went over to Dea. Bingham's to grind his axe. The Dea. assisted him, and while engaged in the operation, noticed something unusually solemn about his appearance, and on inquiring learned that he was anxious respecting his spiritual condition. The man requested Dea. Bingham to pray for him. After he had left for home, Dea. B. retired to the woods in the rear of his house, to comply with his neighbor's request. There he was favored with such a spirit of prayer, and with such a measure of faith, as convinced him that his petitions were indited by a power from above. He returned to his dwelling with full assurance that God was about to pour rich spiritual blessings on the community, and said to his wife, "to-morrow will be a wonderful day in Cornwall. If we live to see it, we shall see such displays of divine grace as we never witnessed." "Why," she asked. He described his season of prayer and repeated his strong confidence. That night it snowed, and covered the ground which before had been bare, with several inches of snow. It was snowing when they awoke, and Mrs. B. said to her husband, "you will be disappointed to-day;" but he confidently answered "No." The snow ceased, the sky became clear early in the day, and the scattered inhabitants began to assemble at his house, which was the place of meeting that day.—Females came on foot several miles, bad as the traveling was. As they assembled it was apparent that an unusual sense of the divine presence rested upon every soul. The children of God were endued with an unwonted faith, and the impenitent were exercised with deep anxiety for their salvation, prompting the inquiry, as on the day of pentecost, "Men and brethren, what must we do!"

The work thus auspiciously commenced, continued with wonderful power, through several months, and resulted in a great change in the religious character of the town.

The Congregational Church of Cornwall was organized July 15, 1785. The persons who entered into covenant at this date were Jared Abernathy, Stephen Tambling, James Marsh Douglass, Jeremiah Bingham, Roswell Post, Daniel Samson, Mary Chipman, Elizabeth Ives; and during the few following weeks ending with Aug. 21, Jesse Chipman, Mrs. Post, Mrs. Tambling, Nathan'l Cogswell and his wife, Joel Linsly, Ethan Andrus, Isaac Kellogg, Hiland Hall and Mrs. Ives, were added to their number. Jeremiah Bingham was chosen moderator and register, and previous to the ordination of their first Pastor about two years subsequently, the Church numbered nearly fifty members.

They adopted the following Articles of Faith, and of Order and Discipline:

ARTICLES OF FAITH.

We believe the Articles of Faith in the Christian Religion, contained in the Old and New Testaments. Particularly,

1. We believe in the eternal existence of one living and true God, consisting of three persons, Father, Son and Holy Ghost, who is the Creator, Preserver and Governor of all things.

2. We believe the Scriptures of the Old and New Testaments to be the Word of God—that therein Holy Men spoke as they were moved by the Holy Ghost, and that they contain a perfect rule of faith and practice.

3. We believe that God made man male and female, in the likeness of his most glorious image, consisting in Knowledge, Righteousness and Holiness; but being left to the freedom of his own will, by sinning against God, he plunged himself into a state of misery and death, out of which he could not extricate himself, and in which he might have been justly left of God; who out of mere mercy and sovereign Grace hath opened a new and living way for the recovery of lost men, by Jesus Christ, who is revealed to us in the Gospel.

4. We believe that man by his fall and apostacy from God, is so decidedly averse to the way of reconciliation to God that if left to himself he never will savingly comply, nor hearken to the call of the Gospel:—that the conversion and salvation of any sinner is owing to the free sovereign grace of God.

5. We believe that as there is but one God, so also there is but one Mediator between God and man, the man Christ Jesus, on account of whose Righteousness and atonement, God can, consistently with all his perfections, show mercy unto, and pardon the chief of sinners.

6. We believe that although we are justified by Faith and saved by Grace alone, yet the Law of God as a Rule of life is in full force to believers; and that holiness of heart and life is their duty. Neither doth the Gospel of Christ countenance the least sin.

7. We believe that Christians are brought out of a state of sin and death into a state of salvation by Jesus Christ; renewing their wills, and by his almighty power determining them to that which is good; and effectually drawing them to Jesus Christ; yet so as they come most freely, being made willing by his Grace.

8. We believe that all true saints shall finally persevere to eternal salvation; and that their perseverence does not depend on their own free will, but upon the immutable decree, and unchangeable law of God, the Father; on the efficacy, merit and intercession of Christ, the Son; and the abiding of the Holy Spirit within them; and the nature of the covenant of Grace.

9. We believe it to be the duty of all Christians carefully to attend on all the instituted means of Grace, such as Baptism and the Lord's Supper, the observance of the Lord's day, together with the reading of God's Word, and family and secret prayer.

10. We believe God hath appointed a day, wherein he will judge the world in righteousness by Jesus Christ, when all the dead shall arise with their bodies from the grave, and appear before his tribunal, to give an account of their thoughts, words and deeds, and to receive according to what they have done in the body, whether good or evil; when the righteous shall be received into the joy of their Lord, and the wicked shall go away into everlasting punishment.

Amen.

ARTICLES OF ORDER AND DISCIPLINE.

Jesus Christ has always had a Church on the earth, for the forming, establishing and governing of which he hath given us sufficient rules in his Holy Word, which we believe are as follows, viz:

1. The matter of, or proper materials for forming a church, we understand to be real Christians, called in the Scriptures saints and faithful brethren; and where there are such in any town or society, we hold that they have power, and ought to form themselves into a church, (being agreed in the fundamental doctrines of the Gospel,) by giving sufficient evidence to the judgment of charity, that they

have indeed been born again, and, by their mutually covenanting and agreeing publickly and visibly to walk in all the ordinances of God's house blameless, and to watch over one another in the Lord.

2. We agree that a church so formed have power to govern themselves, according as they understand the Scriptures; to receive members and cast them out, as occasion may require.

3. We agree that the Church have a right to choose their own officers after a thorough examination into, and acquaintance with their gifts and knowledge, doctrinal and experimental, yet agree to improve the gifts of those we esteem Christ's Ministers, and the advice and assistance of sister Churches, in setting them apart to the sacred office and work.

4. We agree that in all cases of discipline, the Pastor hath no more power in voting than any private brother.

5. We agree that in all cases of controversy, if either party require a Council, the other ought to unite in choosing and calling one.

6. We agree that there is no appeal from the sentence of the Church, to any higher power this side the great Tribunal.

7. We agree that no brother shall have right to bring any matter or charge into the church against any member, unless he has previously taken the steps of discipline mentioned in the 18th of Matthew, and judge it to be a transgression of the law of Christ.

8. We agree that the Gospel Ministry ought to be supported by the congregation who wait on such Ministry.

9. We agree that if any brother shall refuse to pay his proportion towards the support of the Gospel Ministry, he ought to be dealt with as an offender.

10. We agree that brother ought not to go to law with brother, even for the recovery of debt, except in such case at law, in which the defending brother consent to the suit, and no brotherly affection or fellowship be broken between them, when, if such case take place, it may be lawful.

11. We agree that the brethren of the church ought to consult the sisters in all cases of discipline.

12. We agree that when an Elder or Pastor is set apart to the work of the Ministry, he is by office, Standing Moderator and Register of the votes and proceedings of the church; to administer ordinances; to preach the Word, and attend on exhortation; to take the rule and lead in the church, and to be obeyed as such, so far as he directs and teaches, agreeably to the Word of God. But when a church is destitute of a Pastor, they may choose one of the brethren for a Moderator and Register.

13. We agree that when a brother or the church are dissatisfied with their Pastor, they are not to publish abroad their dissatisfac-

tion, or the ground of it. but take the steps of the Gospel; and if the matter cannot be settled to mutual satisfaction, they are not to proceed to reject, until they have called, in mutual council, an equal number of Elders and Delegates, chosen by sister churches, and obtained their advice and assistance.

14. We agree that when a brother has offended in so private a manner, that we cannot exhibit that evidence to others which the Gospel requires, we are by no means to publish the offence, but to labor with him in a private manner to reclaim him. But in all other cases, the rule in Matt. 18: 15, 16, 17th verses, is to be observed.

15. We agree that it is the duty of the Professors of Christ, to be devoted to his interest, and to abstain from all those practices which tend to quench the Spirit; therefore we agree that, if any Brother or Sister shall indulge in what is commonly called frolicking, or gaming in their houses, or shall themselves elsewhere attend such exercises, or encourage horse-racing, they shall be dealt with as offenders.

COVENANT.

I do now avouch the LORD JEHOVAH, FATHER, SON AND HOLY GHOST, to be my GOD, as far as I know myself, heartily giving up myself to God, and desiring to be his forever: and I promise, by divine grace and assistance, to walk in all the commandments of the Lord blameless. I do now also subject myself to the government of Christ, and his Church."

I have copied the preceding Articles of Faith, and Rules of Order and Discipline because they have never, so far as I know, in their original form, been printed. The transcript presents not only the belief of the church, at its organization, but the purpose of its early members to preserve its unity and harmony and discipline, by requiring the distinct assent of all who might seek its fellowship to such principles as would ensure these results. The enforcement of discipline was very strict. The fathers once demanded of delinquent members, a reason for their absence from stated and occasional meetings of the Church. It was the purpose not to suffer sin upon a brother or sister unrebuked, and a process of discipline when commenced was carried to its legitimate result,—the reformation of the offender, or his exclusion from fellowship.

During the first two years of its existence the church was without a Pastor. In July, 1787, they voted a harmonious call to Mr. Thomas Tolman, to settle with them in the Ministry, to which call the town gave its cordial assent, and, by a formal vote, became responsible for his support. Mr. Tolman received as his right, the lot of land set apart by the Charter for the first settled Minister, and in addition received from the town "a settlement," the precise amount of which does not appear from the records. Neither is there any mention of the amount of salary pledged to him. That it was satisfactory is indicated by a remark in his reply to the people—that "the considerations and proposals presented by their committee, were all well and agreeable."

The call was dated July 20, and his acceptance was communicated on the 20th of August. The day following, letters missive were sent to Bennington, Sandgate, Dorset, Rupert, Pawlet, Poultney, Danby, and Pittsford. From the remoteness of these places from Cornwall we are perhaps authorized to infer, that there were no organized churches with pastors nearer. Certain it is, that the church, in Middlebury, and in most of the towns in the vicinity, were not established till several years later.

The Ordaining Council convened Sept. 25, and was composed of the following:

ELDERS.	DELEGATES.
Rev. Elijah Sill, Dorset.	Thos. Hall.
" Eleazer Harwood, Pitsford.	Phineas Ripley.
" James Murdock, Sandgate.	Amos Tuttle.
" Increase Graves*	Joseph Leavitt.
" Ithamar Hibbard, Poultney.	Reuben Stevens.

Mr. Sill was chosen Moderator, and Mr. Murdock Scribe. In the public service, Mr. Hibbard made the introductory prayer. Mr. Sill preached the sermon from 2d Cor. 4 : 5. Mr. Harwood made the consecrating prayer; Mr. Murdock gave the charge; Mr. Graves gave the right hand of fellowship, and made the concluding prayer.

Very soon after the ordination of Mr. Tolman, the church voted to choose two persons to serve as Deacons "for the time being, or

*Afterward settled in Bridport in 1791.

until the church shall proceed to a permanent election." Jeremiah Bingham and Hiland Hall were chosen, and officiated till Oct. 31, 1788, when the church determined to make a permanent choice of "three" Deacons. These brethren were re-elected, together with Father William Samson. At the time of his election, Dea. Hall was in ill health, and absent with his friends in Connecticut, on that account. He never returned to Cornwall.

During the ministry of Mr. Tolman, the people of Cornwall had no stated place of worship. A principal obstacle appears to have been the fixing upon a satisfactory location; upon which subject anxiety was manifest very soon after the organization of the town. That the descendants of the early settlers may see how their fathers were exercised in reference to arrangements respecting religious affairs, and the measures they adopted to obviate their difficulties, I copy in full the records of two town meetings:

CORNWALL, Nov. the 16th, 1786.

Agreeable to the warning, the meeting was opened, and made choice of Jared Abernathy for a Moderator.

Voted to divide the town into two Societies.

Voted to set off the north Society five miles and one quarter from the north line.

Voted to adjourn the meeting for half an hour. —— Agreeable to adjournment the meeting was opened.

Voted to appoint or choose a committee of three indifferent men from other towns to divide the town into two Societies according to justice and equity.

Voted and chose Gamaliel Painter, Esq., Wm. Bush, Esq., and Capt. John Smith, to be a committee for the purpose aforesaid.

Voted to reconsider the vote for setting off five and a quarter miles, and voted to set off but four miles and one quarter.

Voted to revoke the vote for calling a committee.

Att., JOEL LINSLY, T. C.

Also, voted that Sam'l Benton, Jeremiah Bingham and Zillai Stickney, be a committee to measure off the four miles and one quarter. Att., JOEL LINSLY, T. Clerk.

CORNWALL, Dec. the 4th, 1786.

Then the meeting was opened according to the warning, and chose Hiland Hall, Esq., Moderator.

Upon a vote being called whether they would nullify a former vote for dividing the town, it was carried in the negative.

Voted to adjourn this meeting for one hour.

According to adjournment, the meeting was opened.

Voted to revoke the former vote to ratify dividing the town into two societies.

Voted to revoke a vote passed the 16th of Nov. for dividing the town into two Societies.

Upon a motion being made to set off to Weybridge to the "old line," it was rejected by the town.

Upon a vote being called to set off two miles and one half to Weybridge, it was carried in the negative.

Att., JOEL LINSLY, T. Register."

At the town meeting held March 5, 1787, it was "voted that all public meetings from the first of May next till the first of Oct. next, be held at Capt. Benton's barn,"—a spacious but now dilapidated structure, still standing on the road leading to David Parkill's, a little east of the main north and south road through the town.

At a town meeting held Oct. 22, 1787, it was "voted to meet on the Sabbath for the time being, half the time at Sam'l Benton's, and at Joel Linsly's the other half." At this meeting it was also voted "to appoint a committee of three persons to set a stake in the most convenient place, as near the centre of the settleable land as may be convenient for us to build a house for public worship, to take into consideration the land from the south line of Mr. Field's land to the north line of the town. Chose Thomas Sawyer, Eleazer Claghorn, and Benjamin Cooley, for a committee for the above purpose. Also James Watrous, in case of fail."

This committee proceeded to discharge the duty assigned them, and prepared their report in time for a town meeting held the 4th of December following. They set their stake very near, though a little south of the site now occupied by the school house of District No. 2, a very eligible position for a house for public worship, and one which had been regarded with general favor, as in the survey of the Ministerial lot, at a date earlier than the appointment of the committee, there had been in this locality a reservation of two acres and a half for a "meeting house green."* At this meeting, as

*As a matter of curiosity, I have taken the pains to verify this locality, by inquiring respecting it of several persons advanced in years, who were born in the neighborhood. They all remember the "green" or common, while those who from early childhood attended school in the school house erected upon it, are most confident respecting its boundaries.

a preliminary measure, designed to obviate all obstacles to harmony of action, the town passed the following vote:

"That upon any person or persons appearing in a legal town meeting, and there in a public manner before proper authority, making solemn oath that to support a minister, or to build a meeting house by tax, is contrary to the dictates of their conscience, they shall thereby be released from any rate or rates that may, or shall be laid for the above purpose."

It will be borne in mind by the reader that most of the early settlers of Vermont, those of Cornwall among the rest, adopted the sentiment common in the States from which they emigrated, that the support of religion was indispensable to the prosperity, if not to the existence of a community, and that government ought to require all citizens to pay their proportion toward its support. As the majority of the settlers coming from Connecticut and Massachusetts entertained Congregational views, the laws were very naturally shaped accordingly. This came to be called the "standing order," and the inhabitants were required to pay taxes for its support unless they made it appear that they already supported some other denomination.* The vote above cited proves that the people of this town were more liberal than the statute, since they required only as a ground of exemption, that the citizen should

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These persons, among whom are David Parkill and Zadoc B. Robbins, perfectly harmonize in the recollection that the lot was the same, or nearly the same, as that which Father Bushnell, for many years, cultivated alternately in corn and wheat, lying south of his house, and west of the highway, on which the Red School House formerly stood. The present school house and Mrs. Potter's garden occupy portions of the lot. The common was first enclosed by Mr. Bushnell.

This statement is corroborated by the fact that about the time of Mr. Bushnell's purchase in 1803, the meeting house on this lot ceased to be used for public worship, and the meetings were transferred to the house then in the process of completion, which with modifications and improvements, continues still to be used. From that date the common was not needed by the public, and was naturally enough diverted to private use.

* The following were the main provisions of the law of this State respecting the support of religion, previous to 1801. When any number of inhabitants of a town or parish, exceeding twenty-five, being of a similar sect or denomination of Christians, might think themselves able to build a meeting house, and otherwise provide for the support of the Gospel, a meeting of said town or parish might be called and two-thirds of those assembled, being not less than twenty-five in number, might provide for erecting a meeting house, and hiring or otherwise agreeing with a minister: and might assess the necessary taxes to defray the expenses. And it was further provided, "that every voter in town or parish shall be considered as being of the religious opinion and sentiment of the majority in such town or parish, and liable to be taxed for the purposes aforesaid, unless he shall procure a certificate, signed by some Minister of the Gospel, Deacon, Elder, Moderator or Clerk of the Church, congregation, sect or denomination, to which he belongs, making known the person procuring the same to be of the religious opinion or sentiment of the signer thereof, and to what sect or denomination he belongs." This certificate was to be recorded in the Town Clerk's office.

make oath that he had consciencious scruples about supporting religion by tax at all.

This attempt having been made to disarm the opposition which might arise from a fear of taxes, the meeting proceeded to the following action:

1. Voted to build a meeting house, and support the Gospel by a tax on the town.

2. Voted to lay a town tax of *seventy* pounds to be paid in wheat at 5 s. per bushel, by the first of January next, to defray town charges, and to pay Mr. Tolman's settlement. John Rockwell, Roswell Post and Sam'l Blodget, appointed collectors of said rate.

3. Voted to accept of the doing of our committee for setting a stake for the meeting house, viz: Eleazer Claghorn, Benj. Cooley and James Waters.

4. Voted to build a meeting house 50 feet by 20 near the stake stuck by the above committee, by the first of May next.—Appointed Ethan Andrus, Benj. Sanford, Stephen Tambling and Stephen Holley, for a committee to build said house.

5. Voted to meet at Sam'l Benton's on the Sabbath till the first of May next.

6. Voted to adjourn this meeting till the 17th day of instant December.

Attest, JOEL LINSLY, Town Clerk.

Dec. 17, 1787. According to adjournment the meeting was opened, and the committee for building the meeting house made their report, that in their opinion, it will cost £48, and £8 must be paid in wheat directly.

Voted to accept of the report of our said committee. Accordingly,

Voted to lay a tax of $48 to build said house, £8 to be paid in wheat by the first of Jan. next, and £40 to be paid in labor by the first of April next.

Att., JOEL LINSLY, T. Clerk.

During these proceedings several persons appeared and made oath that to support the Gospel, and build a meeting house by tax, was contrary to the dictates of their conscience. The building committee proceeded promptly in the discharge of their duty, so far as to erect the frame of the proposed house, but for reasons which can only be inferred from the record, nothing further was done for months.

Sept. 2, 1788, a Town Meeting was held to take further action in this matter.

The question "whether they would cover the frame of the meeting house where it now stands," was decided in the negative.

The question "whether they would move the frame to any other place and cover it," was decided in the negative.

The question "whether they would sell the frame," was also negatived; and finally,

The question "whether the town would give the frame to such person or persons as would cover it, on condition of owning it when the town should have done meeting in it," was decided in the affirmative.

The frame was covered and used several years as a place of worship within the recollection of many persons still living, but the precise time of its completion cannot be ascertained. It was probably in the Spring of 1791, as previous to this time the meetings of the Town and of the Church had been held at Sam'l Benton's, and at Jeremiah Rockwell's who bought out Gen. Benton. But for a Town Meeting held Sept. 21, 1791, the inhabitants were warned to convene at the meeting house. This is the first intimation of the readiness of the building for use.

At this period the town seems to have borne the entire responsibility of providing for public worship. They provided the place of worship—they supported the minister—they even appointed those who led the singing on the Sabbath, and I might add, those who should guard the sacredness of the Sabbath, by reproving its violations as well in the sanctuary as out of it.

I have copied, and may still copy, somewhat largely from the records of the town, proceedings in reference to the establishment of public worship, both because they seem to constitute an inseparable portion of our history, and because most of the natives of Cornwall will love to be able to trace the incipient measures of their fathers to secure for themselves and their posterity, what they regarded as blessings of paramount importance.

The records of the Church indicate that during the ministry of Mr. Tolman, very considerable numbers were admitted to its com-

munion; that discipline was promptly maintained, and the cause of piety apparently advanced, though we are not informed of any season of revival during the period. A "Confession of Faith and Platform of Order and Discipline" adopted by the General Convention of Congregational Ministers of Vermont, at their session, June 1788, was recommended by that body to be adopted by the Churches for the sake of uniformity. This, the Church of Cornwall considered, and so far approved as to order its entry on their records. Whether wisely or not, this Confession of Faith was made designedly brief and general, so as to admit of some diversity of belief in reference to certain doctrinal points. The Church so far showed their independence of ecclesiastical recommendations, as to modify certain articles, to disapprove and reject others, retaining their own as substitutes.

In June, 1790, less than three years from his settlement, Mr. Tolman intimated to the Church, that the failure of his health would incapaciate him for serving them longer in the ministry, and the same intimatien communicated to the town in August, led to the appointment of "a committee of five, to confer with him about the terms of his dismission." The inhabitants felt that it would be unjust for him; after having received the entire ministerial right of land (300 acres) and in addition a liberal "settlement," to leave them after so brief a ministry, without a return of at least a portion of the latter gratuity — the former having been the gift of the Charter, rather than of the people. Consequently, when at a meeting Sept. 22, 1790, Mr. Tolman presented a formal request for a dismission, the town voted to grant his request, "on condition that he should refund to the Treasury of this town, to be hereafter disposed of by the town towards the settlement of another minister, £70 out of the settlement which he received, by giving his note to the treasurer of the town, payable in grain, in cattle, or in land from off the minister's lot, which he received in settlement and now possesses, within two years or sooner, viz: on the settlement of another minister, if one should be sooner settled, or he should choose to make the payment sooner, without interest,—Provided the Council that we shall appoint think best." To this consideration, Mr.

Tolman assented, and executed his note for the sum named, which was deposited in safe hands, to be delivered to the Treasurer, in case of Mr. Tolman's dismission by the Council, otherwise to be returned to him.

The town appointed a committee of six to agree with Mr. Tolman on a Council, and on the time and place of its meeting. The Council consisting of four ministers and three delegates, met Nov. 11, 1790, and unanimously voted his dismission, together with full testimonials of his good character and standing in the ministry.

Of his history previous to his residence in Cornwall, we know but little. He received approbation to preach from an association in Bennington County, and came to this town with ample credentials. He probably assented to the polity of the Independents, as according to their usage, he united with the Church of which he became the pastor, subjecting himself, like other members, to its discipline. During his pastorate, and part of his subsequent residence in Cornwall, for aught that appears to the contrary, he enjoyed the confidence of the people, as a man of piety and orthodoxy. But owing, perhaps, to mental alienation, he fell, during the latter part of his residence in town, into errors which bordered on deism. He was, however, regarded as sane. Grieved by his defection, the Church commenced a process of discipline in Dec., 1794, which, though he removed from town early in the following year, was prosecuted to his excommunication. It is pleasant to be able to add, that subsequently he came to himself and returned to the Church in Cornwall, with full and satisfactory evidence of his conviction of his errors, and of penitence, entreating restoration to their confidence and fellowship, having previously given similar satisfaction to the Church in Greensboro, where, at the time he resided. He was restored to his standing in the Church. Mr. Tolman, at a later period, held some civil offices, among them that of Engrossing Clerk of the Vt. General Assembly, — an office for which he was peculiarly qualified by his beautiful chirography.

CHAPTER XVI.

RELIGIOUS HISTORY CONTINUED—CONTROVERSY RESPECTING LOCATION OF MEETING HOUSE—SETTLEMENT OF REV. BENJ. WOOSTER—HIS MINISTRY AND CHARACTER — HIS CONNECTION WITH THE ARMY AT PLATTSBURGH.

The town being without a minister, the proposition was revived, which had been several times agitated but had never met with general favor, to divide the town into two societies; and if this might not be conceded, to dismember it, as had been previously urged, by annexing a portion of it to Weybridge, and another portion to Whiting. The reasons for this persistent effort to dismember the town, do not appear on the record, and are of course matter of inference. As the character of those towns, like that of Cornwall, was forming and undetermined, the settlers on the borders of Cornwall might have supposed, that being thus annexed, their preferences as to religious worship would be more readily secured, while in other respects, their condition would be equally favorable.

At a meeting held Dec. 14, 1790, the town voted "to give liberty to any number of persons to form into a society, agreeably to the late society articles drawn up by the committee appointed by the town for the purpose." These articles are not recorded.

During the years 1791–92, the town provided by tax for the support of preaching, without much effort to settle a minister. Mr. Tolman in the meantime repeatedly urged upon them a request that they would release him from obligation to repay the portion of his settlement he had promised to refund. His request met a steady denial. They, however, exhibited their spirit of accommodation, by allowing the claim to remain several years without interest.

Some of the voters being dissatisfied with the location of their meeting house which had been occupied since 1791, in May, and again in Nov., 1795, agitated the questions anew in town meeting, whether they would agree upon a centre for public worship, and if not, whether they would divide into two societies. Both these questions were answered by the following action—"voted that the town is satisfied with their present centre for civil and religious purposes." But the question so often settled would not "stay" settled; for, in 1796, it was again brought up and the town appointed Ethan Andrus, Nathaniel Blanchard, Benj. Sanford, Eliphalet Samson and Joel Linsly, a committee to consider the subject. They reported that "in their opinion, the meeting house ought to be set about six or eight rods west of the road, about half of the way between Joel Linsly's house and barn:"—a site very nearly the same which is now occupied by the parsonage of the Congregational Society. At a meeting held a few days later, in connection with the annual March meeting, 1796, the Town "voted to agree to a centre, for to erect a house for public worship, as near the south line of the burying yard as may be convenient." The spot designated by the vote, is nearly the site of the present meeting house. At this meeting, measures were also adopted to secure for six months the labors of Mr. Benjamin Wooster, who had already been preaching, as a candidate for settlement a short time. But as his engagements did not allow him then to continue his labors, the town renewed their request in May following, that he would protract his labors through an entire year—a period of probation, which in these days of steam and electricity, would by most candidates be deemed inadmissible, though in accordance with the good old Connecticut custom, "to summer and winter a candidate," before giv-

ing him a call. The town having also voted a tax sufficient to raise the necessary means for his remuneration, the votes were both followed by the statement, which, it is noticeable, was appended to every vote, in relation to religious affairs near this date,—"there being more than two-thirds of the members present, and more than twenty-five legal votes in the affirmative."

During the autumn of 1796, several town meetings were held, at which the whole subject of building a meeting house, and of raising the means of doing it, was discussed, and a committee was appointed to prepare and present a plan for the structure. In November, the committee reported a specific plan, and as a means of defraying the expense, recommended the sale, in advance, wholly or in part, of the pew ground. This report was adopted and Joel Linsly, Wm. Slade and Ethan Andrus, were appointed a building committee, with instructions to sell the pew ground on the day after the approaching Thanksgiving, — "to sell the pews without assessing or dignifying one pew above another;—to say what part of the money should be paid during the winter to provide materials for building," and to locate the house, "provided said committee shall not set said house more than about the bigness of it from the south line of the burying yard" — the same site, as already intimated, or very nearly the same as that which is occupied by the present house. The committee were further instructed to raise and enclose the house, and lay the lower floor, by the first of October, 1797. By adjournment this meeting was again convened the first Tuesday of December, when the building committee was enlarged by the addition of several persons, "to assist in fixing the price of labor and materials for building, and to advise in any matters respecting the house."

On the 14th of December, 1796, before the period had elapsed for which Mr. Wooster had been employed, the town held a meeting to discuss the expediency of inviting him to settle. They voted to make the following proposals:

"Two hundred pounds settlement in the following manner: sixty pounds to be paid at the time of his settlement, in money; forty pounds in cattle next October; fifty pounds the October following

in cattle, and fifty pounds more in cattle by the first of October, 1799. The foregoing settlement is to be conditioned in the manner following: If the said Benj. Wooster shall die (or decease) within four years from the time of his settlement with us, he shall be entitled to one half of his settlement, and no more. If he live four years, and die between that and six years from the time of his settlement, then he shall be entitled to three-quarters of his settlement and no more. If he live six years, and die between that and eight years, he shall be entitled to all his settlement, provided in the foregoing cases, he die our minister. But if the said Benjamin be dismissed he shall receive but twelve pounds, and ten shillings yearly of his settlement for the time that he continues our minister."

At a meeting held a few days later, by adjournment, the following alterations in the above proposals were voted, viz: "that part of the settlement which was voted to be paid in cattle, to be paid in cattle or wheat at cash price, and if not paid by the time above stipulated, to draw interest, and in case of his death or dismissal from his ministerial office, Mr. Wooster, or his heirs, shall have the same privilege in every respect, as to time and manner of refunding any part of his settlement, that we have allowed to us to pay to him."

These conditions proposed by the fathers, seem in our day, singular, but it is to be borne in mind that two hundred pounds was then a liberal sum to be voted as a settlement, and moreover that they had no other medium in which to make payments, as there was comparatively no money in circulation. They had cattle and grain, but no cash market for either, consequently so destitute were they of money that they were obliged often to receive grain on ordinary town taxes. And in regard to stipulations respecting the refunding of settlement, &c., we are to remember that the minister's lot which was designed as a permanent endowment, or settlement, Mr. Tolman had already received as the first minister, and retained as his own, though he had continued with them but about two years, and would, if allowed, have retained the entire settlement which they had generously allowed him.

They were too wary to be caught a second time. Hence the above proposals, offering a liberal settlement, but so guarding the

offer, that they could not be compelled, after a brief term of labor on the part of their minister, to make another considerable sacrifice. The sequel approves their wisdom.

The town, at the meeting last named, voted "to give Mr. Wooster eighty pounds salary annually, and wood at his door sufficient for his family, not exceeding thirty cords, as long as he shall continue our minister; to be paid one-half in money, and the other half in wheat at money price, by the first day of January annually. The price for wheat is to be prefixed by a joint committee agreed on between the town and Mr. Wooster, on the first Monday in Dec. annually."

Following these votes, and based upon them, the town voted Mr. Wooster a call to settle, and appointed a committee of five persons, Joel Linsly, Jeremiah Bingham, Wm. Slade, Ethan Andrus and David Foot, "to inform him of the votes of the town in regard to the settlement, salary and call, and if Mr. Wooster should close with our proposals, said committee are hereby authorized and empowered to agree with him, and give and take obligations accordingly; and also to agree on the time and place for ordination, and the ordaining Council."

"In the foregoing votes, more than twenty-five votes were in the affirmative, and more than two-thirds of the voters present."

I have drawn out at length the narrative of these proceedings in reference to the settlement of Mr. Wooster, presuming that the reader will be interested to be made acquainted with the modes of proceeding, adopted by the early settlers, who were equally determined to secure for themselves and their families the privileges of the Gospel, by a liberal use of their means, and to guard themselves against any losses to which they might be exposed from cupidity or casualty.

The call was accepted, and Mr. Wooster was ordained Feb. 22, 1797. The Council was composed of the following:

MINISTERS.	DELEGATES.
Eleazer Harwood,	Calvin Dewey,
Lemuel Haynes,	Rufus Delon,
Increase Graves,	James Gray,

Sylvanus Chapin,	Ebenezer Hurlbut,
William Jackson,	Stephen Martindale,
John Griswold.	Joel Harmon.

Mr. Jackson preached the sermon and Mr. Haynes gave the charge to the candidate.

At the annual March meeting this year, a petition was presented from the Baptist society, then recently formed, "for a share of the public money belonging to the town, being part of Mr. Tolman's settlement refunded to the town." In answer to the request, it was voted "that the Baptists which have obtained, or shall obtain regular certificates, and enter them on record in the Town Clerk's office, by the first day of April next, shall be entitled to receive their share of the said public money, to be divided out to them by the selectmen of the town, agreeably to, and on the list of 1796, when collected."

The preceding records would lead the reader to anticipate that the people of Cornwall had reached the end of controversy respecting the erection of a house of worship; but the same causes which had operated for ten years, were still producing their effects. At a meeting of the town on the fourth of Dec., 1797, the preceding votes on that subject were all rescinded, by a small majority. We find nothing further touching the matter until near the close of 1799, when another effort was made to fix upon a satisfactory site, by the appointment, for this purpose, of three persons residing out of town. The persons named were Ebenezer Wilson, Samuel Strong and Thomas Hammond, Esqs. But they probably never came together, as there is no record of any report of their doings, or any further allusion to their appointment. From this time the subject appears to have been but little agitated till near the close of 1801, when a vote was passed appointing a committee to unite with Mr. Wooster in calling a Council for his dismission. The Council was called and he was dismissed Jan. 7, 1802. The reasons for this proceeding are not spread upon the record; so that at this distance of time, we are left to conjecture. It is not unreasonable to infer, supposing human nature to have been what it now is, that the disagreement of the community respecting a place of worship

may have been very unfavorable both to his enjoyment and his usefulness. This supposition is favored by the fact that, in immediate connection with the vote for his dismission, another effort was made, with some earnestness, to fix upon a site for a meeting house. A committee of nine was appointed, who proceeded to reconsider the whole subject, and they at length reported that they could not agree, whereupon the meeting was adjourned to the 22d of December following; at which time the town voted to request Henry Olin, Abraham Dibble and Pliny Smith, Esqs., non-residents of Cornwall, to fix upon a site, and if possible, harmonize conflicting opinions on the subject.

The doings of this committee were reported to the town at a meeting held June 18, 1802, and were approved by a majority, but not by a legal majority. So their labors were abortive. At a meeting held on the 3d of Feb. following, a legal majority was obtained on a motion to build a meeting house, in accordance with the recommendation of the committee, on the ridge about one hundred rods west of the site of the present house, upon the north and south road which has already been described, as once open, but now discontinued.

During the summer following this action, Mr. Bushnell was employed several weeks as a candidate for settlement. Those more particularly interested in terminating the protracted discussions respecting the location of a meeting house, resolved upon the expedient of forming, in accordance with an existing law, a voluntary association for the purpose of sustaining the Gospel, and at a meeting of the town, held pursuant to a warning dated Jan. 11th, 1803, preliminary action was taken.

The question was then referred to the town anew, whether the site for a meeting house, approved by the majority in Jan., 1802, "would do equal and exact justice to all parts of the town," and was decided in the negative. From this date, the question of locating a meeting house seems to have been at rest. A meeting, was, however, called in April, 1803, in which the question of dividing the town into two Societies, was again discussed, and decided in the negative.

Those interested in the early history of Cornwall, will of course desire to know the reasons of this protracted controversy. These do not appear on the record. Diversity of religious sentiment had something to do with it. Diversity of secular interests had still more to do, as in a new settlement, the location of the principal house of worship is naturally supposed to draw around it a village, and thus to effect the value of lands. We can easily excuse local preferences in a town situated like Cornwall, arising from this cause. Diversity of taste as to the most desirable location of a house to accommodate the town, might influence many, while with many others, a conviction that justice to all required the selection of a site as near the geographical centre as possible, led them to take firm ground in reference to the location fixed upon by the last non-resident committee, and once decided upon by the town, i. e., the site west of the present house.

The Council which sanctioned the dismission of Mr. Wooster, bore ample testimony to his orthodoxy and faithfulness, assigning as the reason for their action, his diminished prospects of usefulness. His ministry had evidently been useful to the town, having greatly strengthened the church by the addition of many worthy members to its communion, and by the maintenance of firm and steady discipline. During his ministry, in 1798, two brethren distinguished for their piety and discretion, — Daniel Samson and James Parker,—were chosen deacons.

Rev. Benjamin Wooster was born in Waterbury, Conn., Oct. 29, 1762, and in his eighth year, was deprived of his father by death; when, to use his own language, "he and five other children were cast into the world with no inheritance but a wise, discreet and pious mother." From a sermon preached at the funeral of Mr. Wooster, by Rev. Worthington Smith, D. D., late of St. Albans, I gather the following sketch of his history: He possessed in childhood a hardy constitution, an ardent temperament and a fondness for adventure. With youthful patriotism, when only fourteen years of age, he enlisted for four months in the revolutionary army. In his fifteenth year he offered himself as a substitute for a neighbor who had been drafted for the defence of the sea coast; and

having served out this engagement, he enlisted in his sixteenth year for three years. "Having received my bounty of twenty dollars in continental money," he says, "I returned home and delivered it to my mother. She wept, and said she was afraid I was an undone child. It affected me to see her weep, but I could not be denied the privilege of being a soldier. Indeed I knew nothing and feared nothing, and rushed into all the danger I could find."

"The regiment to which young Wooster was attached, joined the army in the Jerseys, under Washington; and shared dreadfully in the hard-fought battles and extreme suffering from sickness and want of food and shelter, which that army heroically sustained.—His regiment, which consisted originally of one thousand men, and which was receiving a constant stream of recruits to supply its wastes, was reduced at last to three hundred. It was wasted by battle, by sickness, by small pox, by hunger and nakedness, and yet, I, a poor thoughtless sinner, was one of the few preserved ones. Strange, when I sought every place of danger, by some remarkable providence, I was kept alive through the whole."

After he had completed his term of service, young Wooster returned to his mother; and though his indigence was in no respect relieved by his earnings in his country's service, his pay like that of his comrades, being in Continental currency so nearly worthless that he paid his entire wages for nine months, for a single sheep, he devoted his energies to efforts for the comfort of the family. In this way he spent three or four years. He now began to feel the deficiencies of his early education, and with the purpose of supplying them, he went to the Academy at Lebanon, and while there received from the minister of the parish, with whom he became acquainted, the counsel to seek a college education. "This proposal occasioned him much perplexity. His funds were small; there was no public provision to aid the exertions of indigent students; and he regarded himself as utterly unfit for the ministry, the only profession which he deemed worthy of the expense and labor of a public education." "In this state of mind," he says, "I went with some of my school-fellows, one Saturday afternoon, to the river to bathe; and strolling from the company, I found a retired

shade-tree. Here I attempted to pray, and to spread my case before the Lord. I had much tender feeling—was very solemn—the tears flowed freely; and my business was to confer with God on the subject of attempting to obtain a public education. Here I solemnly covenanted with God, if he would carry me through a college course of study, that I would devote myself to the ministry. To this engagement, made under these impressive circumstances, Mr. Wooster held himself in after life morally obliged to adhere."

Mr. Wooster entered Yale College in 1788, and it was during his college life that he received his first religious impressions, occasioned, as he averred, by the goodness and kindness of the people in their efforts to aid him in defraying the expenses of his education. It seemed all from the Lord, while he had made no due return. Deep conviction of guilt followed, and from his own account of his exercises, the contest between conscience and his depravity was protracted and severe. At length the stubborn heart yielded—"the war was over," said he, "God appeared right, let what would become of me. But my discovery was such, that I have never said a word since in favor of the carnal heart; and I am persuaded no person will, who has been to the same school."

After completing his college course, Mr. Wooster had presented by his friends several very strong inducements to engage in secular pursuits, but he firmly resisted them all, and commenced theological study with Rev. Dr. Edwards, then pastor of the first Church in New Haven. He also studied with Rev. Mr. Leavenworth, of Waterbury. Having received approbation to preach, his innate spirit of enterprise and fondness for adventure, led him to seek employment as a missionary in new and destitute settlements. In this sphere of labor, he visited Vermont under the commission of the Connecticut Missionary Society, and Feb. 22, 1797, as we have already seen, he was settled in this town. Dr. Smith remarks that Mr. Wooster always spoke in the most appreciative terms of the people of Cornwall; and ever afterwards questioned the propriety of his course in resisting the *first* advice of the Council, that he should continue in the pastoral office. "I was separated," says he, "from the best people I ever knew."

After he left Cornwall, Mr. Wooster labored in various destitute congregations about three years, when he was settled in Fairfield, Vt., July 24, 1800. Here his labors were exceedingly varied and abundant; aiding in raising up and strengthening the feeble churches throughout the region; in organizing new ones; in settling points of order and discipline, as well as in adjusting those unhappy differences that will from time to time arise. Possessing correct theological views, a sound, discriminating judgment, and large experience in ecclesiastical usages, he rendered essential service in all these matters.

While Mr. Wooster was uniformly plain and faithful in administering reproof and counsel, his manner was marked more by bluntness than by gentleness. A story is related as having occurred while he was resident in Cornwall, which may perhaps be safely recieved as authentic, as the incidents are characteristic of both the persons concerned.

Father Marshall, an itinerant preacher noted for his eccentricities, was accustomed in passing to and fro, to call on Mr. Wooster, and sometimes received from him fraternal rebukes for his oddities. On one occasion he was Mr. Wooster's guest at a minister's meeting, and being requested to lead in prayer, in the course of the exercises, he said among other things, "Lord, thou knowest Br. Wooster, how he will use a beetle to brush off a fly from a man's nose, when a feather would do just as well. Let thy blessing rest upon him."

"During a long illness this aged disciple exhibited, to an exemplary degree, a chastened and subdued spirit. While he lost nothing of that shrewdness of mind, of that force of resolution, and even of the facetious turn that was native in him, at the same time his constitutional sternness was softened, his impatience tempered, and a spirit of meekness, forbearance and tenderness was manifestly the pervading element of his heart. He forgave, and prayed for forgiveness; and spent his last days, it is believed, in peace and charity with all the world.

His anticipations of death and the eternal world, were, for the most part, of a consolatory and cheering kind. These, however, all proceeded from a simple reliance on "Him who loved us, and gave

himself for us," and in no degree from his own merits or services. "My soul," he says, "I commit to God through Jesus Christ, to keep against that day when redeemed sinners will stand before God, rejoicing in the righteousness of Christ. Jesus Christ is all in all to me." To a visitor who was taking her leave of him, a few weeks before his death, he said, "Pray for poor sinners, and then you will remember me." A friend invited him, on a certain occasion, to go and make home with him at his house for a few days, if he should be able: to whom he replied, pointing to the grave-yard, "there is my home." On his friend's expressing a hope that he would not be impatient, he observed, "I shall try to acquiesce in God's time. When asked at another time, by a brother in the ministry, how he did, his reply was, "waiting to die." In conversation with another brother about heaven and the occupation of saints in glory, he exclaimed, "Oh! I long to be up there, that I may know what they are doing. And again, sometimes I long to be gone." And gone at length he is — gone, we trust, to the bosom of his Savior—to his long-desired rest!"

An incident in the life of Mr. Wooster, may be mentioned, which by a few was censured, but by many was admired at the time of its occurrence. In Sept., 1814, when a British fleet had appeared on Lake Champlain, and a British army had invaded our borders, with the avowed purpose of ravaging the territory adjacent to the Lake, the call was issued for men to meet and repel the invaders. Discovering that his people were irresolute, Mr. Wooster promptly offered himself as a volunteer, and called upon them to follow him to the rescue. The ranks were now speedily filled — a large company was organized, and he, a veteran of a former war, was chosen their captain. These events took place, as his church were assembling to hear a preparatory lecture. The Pastor met his flock, commended them to God, and with tears bade them farewell. Before sunset he and his comrades were far on their way toward Plattsburgh. The fatigues and exposures of this excursion affected his health most unfavorably. "Yet," said he, with his characteristic self-devotion, "if I should die a little sooner for this heating and cooling, I think I shall never be sorry for making the sacrifice."

For this signal service, Gov. Tompkins, of New York, presented [illegible] an eleg[illegible] [illegible] letter of thanks, in t[illegible]

perusal of which, as well as of Mr. Wooster's reply, most readers will, I doubt not, be interested.

Letter from Gov. Tompkins to Mr. Wooster.

ALBANY, April 21, 1815.

REVEREND SIR:—General Strong, who commanded the intrepid volunteers of Vermont, on the memorable 11th of September, 1814, has made me acquainted with the distinguished part you bore in the achievements of that day.

A portion of your parishioners, roused by the dangers which hung over our invaded country, generously volunteered in her defense, and chose you, their Pastor, for their leader. You promptly obeyed the summons, and placing yourself at the head of your little band, repaired with alacrity to the tented field. There you endured with patient fortitude, the vicissitudes of the camp, spurning the proffered indulgences which were justly due to the sancity of your character. In the hour of battle you were found with your command, in the ranks of the regiment to which you were attached, bravely contending for the imperishable honors of victory. The invaders being expelled, you quietly returned with your small but patriotic troop, to the duties of your sacred calling, and there inculcated by precept those principles of morality, patriotism and piety, of which you had just given a practical demonstration.

At a period, Sir, when principles inconsistent with what we owe to ourselves, our country and our God, had gone abroad, your example on the occasion alluded to, could not fail to carry with it an irresistible influence. It illustrated the perfect compatibility of the injunctions of patriotism with the duties of religion, and was a striking and affecting instance of that attachment and self-devotedness to the cause of a beloved country, which ought always to distinguish the conduct of the virtuous and the pious in times of peril and of war.

As a memorial of my veneration for your distinguished, noble and patriotic conduct on the 11th of September, 1814, and of my grateful sense of the eminent benefits which this State and Union have derived from your example and exploits, I request your acceptance of this Sacred Volume, and by you, to convey to your brave associates the assurance of my high estimation of their patriotism and signal services.

DANIEL D. TOMPKINS.

To the Reverend Benjamin Wooster,
Fairfield, Franklin County, Vermont.

REPLY

To His Excellency Daniel D. Tompkins,
Governor of the State of New York:

SIR:—Last evening my sensibility was awakened by the reception of *Brown's Gilt Family Bible*, which your excellency was pleased to forward by the politeness of Colonel Anthony Lamb, Aid-de-Camp to your Excellency.

If the stores of Heaven had been unlocked, your Excellency could not have found a more precious gift than the Word of God, except you could have bestowed the very God of the Word. And, as if it were possible to enhance the value of the present, your Excellency is pleased, in a letter dated Albany, April 21st, 1815, to bestow many encomiums on me and my intrepid band, for our conduct at Plattsburgh on the memorable 11th of September, 1814.

You are pleased to observe that "General Strong, who commanded the intrepid volunteers of Vermont.had made you acquainted with the part I bore in the achievements of that day."

I did not, Sir, expect to be particularly noticed by Gen. Strong, nor by the Governor of the first State of the Union; but, by this, I have another assurance that our patriotic fathers delight to search out and reward the honest attempt to deserve well of our country. Should a candid public consider your very handsome encomiums too freely bestowed, I hope they will also believe, that nothing but the speedy flight of the invaders could have prevented our deserving all which your Excellency has been pleased to say.

The calls of a sister State for help in a common cause, wafted to our ears by the western breeze, were powerful. The Governor of Vermont called for volunteers. Fourteen thousand British pressed upon Plattsburgh; the shock was like electricity, and the language of the brave was, "I will go!" The act looked like temerity in the eyes of the over prudent. *The event was dubious and hung in awful suspense;* but our lives had no value when our country was in danger.

My aged brethren and sisters, whom I loved as my life, then collected to hear a sermon, preparatory to the sacrament, from my lips, expressed their fears that I was depriving them of a Pastor forever. They said, "Will you not preach with us this once? We expect to see you no more! Come, go with us into the house where the church are collected." Fearing what effect so tender a meeting might have upon my mind, I bade them a tender adieu, embraced my family in tears, kissed my clinging babes, and set out immediately for Plattsburgh. The conduct of my men on that hazardous expedition, will endear them to me while my heart beats for my country, or the blood remains warm in my veins.

Your Excellency is pleased to observe "that I obeyed the summons—repaired to the tented field, and then endured the vicissitudes of the camp, spurning the proffered indulgences which were justly due to the sanctity of my character."

The sanctity of my station, Sir, I would sedulously preserve.—But, I have yet to learn that sanctity of character will make bondage sweet, dangers unbecoming, or justify idleness, when it is the duty of every man to act. Law and custom rendered me exempt; but my conscience and my country forbade such an appeal. Hard indeed had been my lot to be chained by custom to a bed of down, when Gen. Strong and his men were braving the dangers of the field of honor. How could my heart endure, when my people were in danger, and yet could not find me dividing their dangers by their side? I grew up with the principle, Sir, that dangers lessen by being divided — that States are strengthened by Union, and that regular armies and fleets are invigorated by seeing citizens contend by their side for the honors of victory. Hard is the lot of the soldier, when they who should be his friends, whose battles he fights, whose prosperity he defends, are idle and regardless of his fate.

The Sacred Volume alluded to above, your Excellency is pleased to present as a memorial of your veneration "for my distinguished conduct on the 11th of September, 1814." Gratefully I receive it as such, and beg leave to remind your Excellency that this same Holy Book taught me to march for Plattsburgh, and told me how to behave while I was there.

You are pleased to request me to convey to my brave associates, the assurance of your high estimation of their patriotism and signal service. It shall be done: and your Excellency may be assured, that should such a day as the 11th of September, 1814, ever return while we have life, the same men—nay, more, will appear in the field as volunteers from Fairfield.

BENJAMIN WOOSTER.

Fairfield, June 15, 1815.

I conclude this sketch of Mr. Wooster, with the following tribute from the sermon I have already quoted: — "Who that remembers the stern and iron structure of his frame,—the ardent and impetuous temperament of his mind—the strength with which he grasped all subjects of high interest — the firm, resolution with which he pursued all his plans, would be likely to seek in him for that gentle spirit, and that soft persuasive address which belong to men of a [illegible] mould? Who that has closely surveyed him during the

long period that he has stood before the eyes of the public—followed him in his arduous and ill-requited labors, as an ambassador of God, through every parish in this region, — felt the beatings of his warm and generous heart—seen him melt into sympathy with the afflicted—ardent in the support of every cause which had justice or mercy to recommend it—liberal of his pains, of his property, of his health and life even, when the safety or the good of the public required his aid—who that remembers these things, will not forget his frailties? Who that remembers them, is not constrained to acknowledge that the light of useful and rare qualities has been quenched in the death of this man?—Oh! there was in his soul a fountain of good intents — of kind and generous affections — of noble and disinterested feelings, the like of which we may look far and wide to find again."

CHAPTER XVII.

RELIGIOUS HISTORY CONTINUED—FORMATION OF CONGREGATIONAL SOCIETY—ITS PRINCIPLES OF UNION—SETTLEMENT OF MR. BUSHNELL—HIS MINISTRY AND CHARACTER.

The town adopted the following vote, Jan. 24th, 1803,—"That we form ourselves into a Society for supporting the Gospel, called and known by the name of the First Congregational Society in Cornwall, forty-nine being in the affirmative, and twenty-six against it." It does not appear that the Society was instituted by this action though its formation soon followed; and from that time, the town ceased to act in the calling or supporting of a minister; or building a house of worship, though as late as 1815, we learn from the records, that Choristers were chosen by the town, for both the Congregational and Baptist Societies.

The Congregational Society was organized under a statute of 1797, with the usual formalities. Joel Linsly was appointed Clerk. Jeremiah Bingham, David Foot and Ethan Andrus were appointed a Prudential Committee, to prepare the necessary articles of Association, and to do the duty of Assessors; Wm. Slade, Treasurer, and Aaron Delong, Collector. The leading features of the compact were, that all meetings should be warned at least twelve days before their occurrence; that the annual meetings should be held in November; that the expenses of supporting the Gospel should be assessed and collected like town taxes — a usage which still contin-

ues—that the vote of a majority of the members should determine the action of the Society in all cases, except in settling and dismissing a minister, and building a meeting house, in which cases, a majority of two-thirds should be requisite; and that any member removing from town, or desiring to withdraw himself from the Society, shall have liberty to do so, provided he first give notice thereof, by lodging a certificate with the Clerk of the Society in the month of December, and pay all arrears of taxes standing against his name. With some unimportant variations, the conditions of the compact remain unchanged.

It is to be regretted that no records nor papers are known to exist relative to the building of the meeting house, commenced in 1803. It is impossible, therefore, to determine whether a subscription was raised; whether the Society assumed the responsibility, remunerating itself by the sale of the pews; or whether, with the approbation of the Society, certain public-spirited men, undertook the work, and pushed it forward to completion, trusting to a sale of the property to save themselves from loss. That this was the mode of proceeding, we are perhaps warranted in inferring from the following article in the Society's records, in connection with a warning for the annual meeting, Nov. 7, 1834:

"The Proprietors of the meeting house are hereby notified to meet on the same day as above, to see if they will take any measures to compensate Jeremiah Bingham, who was one of the Committee that built the meeting house, for fifty dollars, which he paid towards its building, and for which he has as yet received no compensation."

The Society assumed the entire responsibility of calling and providing for the support of Mr. Bushnell, the Church having previously acted harmoniously in inviting his settlement among them. The remark will be appropriate here, that, from the beginning it has been the usage in Cornwall, for the Church to take initiatory action in calling a minister, their doings having been referred, in the case of Mr. Tolman and of Mr. Wooster to the town, and in the case of Mr. Bushnell and his successors to the Society for approbation and co-operation.

The Society offered Mr. Bushnell $240 as a settlement, according

to the fashion of the times, and as a salary $300 annually, with thirty cords of wood delivered at his door — the $300 to be paid, one-half in money and one-half in wheat. Shortly after his settlement the wood was commuted for thirty dollars in money; and thereafter until 1819, the salary was called three hundred and thirty dollars to be paid as above. From that date it was four hundred dollars including the wood.

Having been previously ordained as an evangelist, Mr. Bushnell was installed Pastor of the Church in Cornwall. The Council convened for his installation, May 25, 1803, was composed of Rev. Messrs. Graves, Haynes, Chapin, Kent and Ball, and their delegates.

Soon after his settlement Mr. Bushnell married Elizabeth Smith, daughter of Ezra Smith of Richmond, afterward of Burlington, and purchased that part of the original ministerial lot—about one hundred acres with the house — which Mr. Tolman had occupied during his residence in Cornwall. This farm Mr. Bushnell managed skilfully and profitably, though he performed, personally, but little manual labor; and in this house he lived until about 1816, when he built the commodious dwelling in which he died.

The ministry of Mr. Bushnell in Cornwall commenced when most of the early settlers had not passed the period of middle age. By them he was promptly and cordially sustained in his endeavors to maintain discipline, and to enforce the rules of Christian morality. His ministry continued until most of these men had finished their work and gone to their reward. Offences came, as they will always come so long as the Church is imperfect, but they were marked, admonished and visited by summary discipline, either reforming the offender, or excluding him from fellowship. The results were obvious in the vitality and energy of the Church. Its growth was steady and vigorous; it was favored with frequently recurring seasons of revival, and its influence was felt, as the influence of a consistent and active church only, can be felt, in the surrounding community.

The Pastorate of Mr. Bushnell continued one-third of a century, his dismission having taken place May 25, 1836, just thirty-three

years from the date of his installation. The immediate cause of his dismission was some disaffection on the part of a portion of his people, growing out of his disapproval of the mode of conducting revivals of religion by the agency of evangelists, especially of Rev. Mr. Burchard, which, at that period, was much in vogue throughout this region. Mr. Bushnell remarked to the writer of this narrative, that he attended through eighteen successive days, one of the protracted meetings held in an adjacent town, earnestly endeavoring to gain light in regard to the propriety of such modes of conducting religious services, and in regard to his own duty as a pastor, to give or withhold his approbation. He was constrained to disapprove, and this conviction which led him to discourage such a service among his own people, eventually led to his separation from a pastoral charge which he had so long and so faithfully sustained. He did not ask a dismission, but left all to his people. His own language in reference to his dismission was, "I had nothing to do in bringing it about. When my people got ready, they put me in the boat and rowed me ashore; and when safely landed, I was verily happier than I had been during the ten preceding years."—By this remark he evidently meant that he was relieved of weighty responsibility, while he had the most gratifying evidence that he still retained the undiminished respect and affection of those, with very few exceptions, for whom he had labored. This evidence was apparent in the fact that from the time of his dismission, he was invited by both church and society, to supply the pulpit as before, which he continued to do, until the settlement of his successor. It is, perhaps, but justice to the memory of Mr. Bushnell to remark that his wisdom, and the correctness of his decision, have been approved in the action, if not in the language of the ministry and churches of this region, since from that time none have wished to repeat the measures, and most admit them to be of doubtful expediency.

After his dismission, the labors of Mr. Bushnell, were sought by such churches of the vicinity, as were destitute of pastors, his labors having long been held in high appreciation. He supplied the church in New Haven many months, during which time, occurred

an interesting revival. He also labored for a considerable period in Bristol, and subsequently supplied the church in Weybridge. His ministerial labors in the aggregate, after his dismission from Cornwall, amounted to seven years, during which period he did not lack employment more than two or three Sabbaths. While yet able to preach, he once remarked, in view of some premonitory symptoms of bronchial disease, "No wonder my throat is failing. If it had been made of hardened steel instead of flesh and blood, it would have been worn out long ago." He became gradually enfeebled, and for the last two years of his life was unable to speak at all in public. He died August 25, 1846, at the age of seventy-six, of consumption, by which disease, five of his eight children,—four daughters and one son,—all of whom had been spared to maturity, were carried to their graves before him; and by which, also, the life of Mrs. Bushnell was terminated on the 26th of March following his own decease. One of their children died in infancy, leaving but two who survived them—Jedediah S. Bushnell, Esq., of Middlebury, and Abigail, wife of Rev. Hiram Bingham, of Windham, Ohio, late professor of Natural Sciences, in Marietta College.

In the Spring before Mr. Bushnell's decease, the Congregational Society resolved to remodel their house of worship. The plan finally adopted after much consideration, involved an entire change both in the exterior and interior of the structure. To Mr. Bushnell, this project occasioned much grief. The commencement of his ministry in Cornwall, was intimately connected with the building of the old house, the services of his installation having been attended upon a temporary covering of its floor timbers. With lively interest he had watched its progress, till he saw it completed in the most finished and beautiful style of that period. There, year after year, he had proclaimed with fearlessness and with tenderness the utterances of revealed truth. There,

> "By him the violated law spoke out
> Its thunders, and by him, in strains as sweet
> As angels use, the Gospel whispered peace."

There, he had witnessed the power of the Spirit, sealing instruction, carrying conviction to the impenitent, bowing the stubborn in submission, and attuning their hearts to the songs of thanksgiving

and praise. Every portion of the edifice had become, from these associations, sacred in his eyes. Not only the pulpit, but the gallery, the seats, the columns, the arches, the ornaments, all were regarded by him with the same hallowed emotions. The sacrifice of all these things to the spirit of modern innovation, seemed to him not only a reckless waste of money, of which he was a most prudent and discreet guardian—it seemed scarcely less than sacrilege.

During the progress of the work, he was unable to attend public worship on the Sabbath, and he witnessed it only as he occasionally passed, when riding for his health. As the work drew near its completion, and he had opportunity to view the finish of its exterior, and to learn the arrangement of its interior, his feelings were soothed, and he remarked: "I was opposed to the changes in the meeting house, and thought I never should be reconciled, but I am unexpectedly pleased with its appearance, and when the pews are sold, I wish one conveniently located to be purchased for my family. I shall probably never occupy it in person, for it would not be surprising if I do not live two weeks, but I hope Mrs. Bushnell may need it; and it is pleasant to me to think that my grand-son, after I am in my grave, may occupy the head of that pew as a member of the congregation." Mr. Bushnell judged rightly about the continuance of his life. He died in two weeks from this conversation, and as the meeting house was not in condition to be used, his funeral was attended in the Lecture Room, where the Sabbath services were temporarily held. An impressive and appropriate sermon was preached by Rev. S. W. Magill, the pastor of the church.

Rev. Jedediah Bushnell was born in Saybrook, Connecticut, November 26th, 1769. His father died when he was six years old, and at the age of sixteen he was apprenticed to a tanner and shoemaker, whose practice of sprinkling water upon his leather to make it weigh well, often awakened the decided though suppressed disapprobation of his more scrupulous ward. Having fulfilled his agreement with his employer, he established himself in business, with a very scanty outfit, both of tools and stock. He industriously pur-

sued his calling about two years, when his attention was called to his spiritual condition by an incident sufficiently interesting to warrant its relation. "While Mr. Bushnell was engaged in his bark mill, a traveler called to inquire the way. Having obtained the desired information, the stranger lingered, as he was turning away, to inquire whether his informant was in *the way* of life.—Impressed with the belief that he was unconverted, he addressed to him a few words in a manner which indicated tender solicitude for his salvation, adding the stanza from Watts :

> "Sinners awake betimes; ye fools be wise,
> Awake before the dreadful morning rise,
> Change your vain thoughts, your crooked ways amend,
> Fly to the Savior, make the Judge your friend."

The admonition was effectual, and resulted in Mr. Bushnell's conversion. He was now anxious to acquire an education for the ministry, that he might be useful to others, and he commenced a course of classical study — entered Williams College in 1793, and graduated in 1797, meeting the expenses of his College course by his earnings in teaching, added to the carefully treasured avails of his industry and economy while pursuing his trade. He pursued theological study with Rev. Mr. Johnson, of Sheffield, Mass., and early became known as a *revival* preacher. From the commencement of his ministry till he began his labors in Cornwall—a period of about five years — he was mostly employed by the Connecticut Missionary Society to labor in the "new settlements" of New York and Western Vermont. As a laborer in the last named field, he became acquainted in Cornwall.

It has never been claimed by the most ardent admirers of "Father Bushnell," (for by this appellation he was long known by his brethren,) that his intellectual powers were remarkable for their brilliancy. He had rather a combination of endowments which prepare their possessor for distinguished usefulness in any sphere of action.

He possessed the power of *self-control.* He rarely manifested any other excitement of feeling than that which indicated tender solicitude for the welfare of his fellow-beings. The allurements which intice many into indiscretions and into unprofitable, if not

dangerous avocations, had little influence over him. He steadily directed his energies to doing good. His decisions, too, were apt to be impartial. A rule which he early adopted, and to which he inflexibly adhered, was never to give an opinion in a disputed case till he had heard both sides. This rendered him preeminently a peacemaker; his opinions helping to allay strife instead of promoting it.

He was endowed with unusual insight into human character, having learned human nature from communion with himself and his Bible. Few men are so deeply versed in this science. Hence he was peculiarly skillful in the adaptation of means to ends, and rarely failed in carrying any measure which he deemed necessary for the good of his people. This, too, often rendered his admonitions and reproofs peculiarly pungent and powerful, while it forestalled angry feeling and disarmed opposition. Two or three examples may perhaps be appositely related.

While once engaged in making pastoral visits, he intended to call on one of his deacons whom he highly esteemed, but as he drew near the house, he saw the deacon engaged with a pair of refractory oxen, by whose stubbornness he was so far provoked as to exhibit unbecoming irritation. Mr. Bushnell rode up to the fence, and accosting him mildly, said: "I was going to call to-day, but I see Dea. ——— is not at home, and I will pass along, and call another time."

While conversing on one occasion with a neighbor, a man not remarkable for his veracity or honesty approached them and began to assure Mr. Bushnell that if he would employ him to do a certain job of repairs, alluded to, he would not only supply the defects of former workmen, but put the thing permanently beyond the need of repairs. Mr. Bushnell simply replied: "Neither neighbor—— nor I are any too honest, and I do not certainly know, Mr. A——, as you are."

A young man who had just completed his course of theological study, with much promise of usefulness, once called on Mr. Bushnell to consult him about a field of labor. He was kindly received and assured that there was plenty of work to do in every direction—Mr. B. at the same time naming several destitute places which were

not particularly attractive. The young man having listened with some uneasiness, intimated that after having expended so much time and labor in fitting himself for usefulness, it might be allowable for him to seek a more eligible location.

"A more *eligible* location!" repeated Father Bushnell. "Go to Ripton" — a town on the mountain, sparsely settled, which, at that time had not enjoyed much spiritual culture,—"Go to Ripton and throw yourself into the work. Break up the fallow ground. Pray for the Spirit: I know two or three who will pray with you. Kindle a fire that shall shine over Lake Champlain and illuminate the hills beyond. The people from all the towns will inquire what does this light mean? Who kindled it? And the answer will be, James ———, a zealous young minister, went up to Ripton, and earnestly engaged in the work of doing good, and by the blessing of God upon his labors, this is the result. And the people of Middlebury and Burlington and Keeseville, and other towns, will say that it is just what we want here. And if any of them happen to be without a minister, they will say, let us bestir ourselves, and make out a call before we lose him. Seeing this light in Ripton, there will be plenty who will desire your services. Seriously, James, if you want an *eligible* position, I advise you to go to Ripton."

A young man who had fallen into a state of spiritual darkness and despondency, once called on Father B. for counsel. After sufficient conversation to ascertain the young man's feelings, the counsel given was, "Go through ——— streets and visit every family and converse with all you meet respecting the salvation of their souls, and in three or four days, call on me again." The young man did as directed, and when he called on Father B. the second time, his despondency had given place to light and joy.

It was the practice of Mr. Bushnell in the early part of his ministry in Cornwall, whenever he had help on the Sabbath, to go and preach to some destitute parish in the vicinity. In ——, where he not unfrequently went, there was a man who, for some years was a member of the Congregational Church, and was accustomed to entertain Mr. Bushnell, whenever he supplied their pulpit. At length this man became a universalist, and was exceedingly zealous in improving every opportunity, private and public, to urge his sentiments on the attention of others. Mr. Bushnell, who had ceased to be his guest after the change in his views, according to his prac-

tice, one Sabbath supplied the pulpit. This, the universalist thought would be a favorable opportunity to hold a public discussion with the preacher. So at the close of the morning service, he placed himself in the porch, through which those in the house were obliged to pass, and accosted Mr. Bushnell as he came along in the crowd. In a moment every eye was fixed, and every ear attent. Mr. Bushnell saw at a glance his opportunity, and the following conversation ensued: Said the universalist, "I used to think just as you have preached this morning, but I have found out an easier way to Heaven." I believe all men will be saved." "Ah!" said Mr. B., "do you pray in your family any more regularly or fervently than you used to?" "No, I don't believe in the necessity of family prayer." Do you read your Bible any more than you used to?" "No." "Do you pray in secret, any more than you used to?" "No." "I do not see as you have become any better man by the change," said Mr. Bushnell, and passed out of the porch, leaving his would-be opponent and his hearers, to their own reflections.

He rarely engaged in controversy. In the pulpit he chose rather to present the simple truths of the Bible, always giving especial prominence to the sovereignty of God, and the depravity and dependence of man, believing with John Newton, that if he could fill the minds of his people with truth, error would of course be excluded. A few days before his decease, he said to the writer of this sketch, "I have been taking a careful review of my ministry, and I have concluded that if I were to live my life over again, though I would try to preach better, I should preach the same truths I have preached, and in the same manner; for I have never known souls converted by controversy, or philosophical speculations." Though possessing few of the graces of oratory, his preaching was characterized by a directness, tenderness and earnestness, which always rendered it impressive. Few preachers have been more aptly described in the lines of Cowper.

——"Simple, grave, sincere,
In doctrine uncorrupt; in language plain,
And plain in manner; decent, solemn, chaste,
And natural in gesture; much impressed

Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too; affectionate in look,
And tender in addres, as well becomes
A messenger of grace to guilty men."

The piety of Mr. Bushnell was consistent. No regard to interest could induce him to swerve from principle. An instance in point is related as follows: He was accustomed to regard Saturday evening as a part of the Sabbath, and consequently to be hallowed like the rest of the day. It once happened that late on Saturday afternoon, a man called to purchase a horse which Mr. Bushnell wished to sell. The horse was produced and the price named; the only price. The man hesitated, hoping by bantering to obtain it for a less sum. While he was thus delaying, the sun went down, and Mr. Bushnell's Sabbath had commenced. "I will pay your price and take the horse," said the man. "Not till Monday morning," was the reply. "My Sabbath has began and I can do no more secular business till Monday." Impressed with the inflexible principle of Mr. B., the man returned on Monday and took the animal. He never gave occasion to any to reproach religion. On the contrary his people always felt that he was sincere, that the service of God was the business of his life. In respect to his ordinary dealings, his people sometimes said, "Mr. Bushnell is very precise." "But no man charged him with dishonesty. In this particular he was above suspicion. His precept, therefore, was always enforced by the eloquence of his example.

He was accustomed to conduct his meetings for conference and prayer with less of formality than most pastors of his time. He was accustomed to encourage young converts, even those very young in years, to express their feelings freely in meetings for social conference—so much so as sometimes to elicit cautions from his brethren in the ministry, who thought it safer that such persons should in silence listen to the counsels of age and experience. He was, however, a lover of perfect order and propriety. He loved to hear the female voice in praise, and to have it often heard in supplication in the female circle. But he never encouraged females to exhort, or to lead in audible prayer in the promiscuous assembly. To a

female of his charge who once remonstrated with him for not encouraging the sisters freely to take part in promiscuous meetings, he replied: "There are some females, by whose remarks and prayers I doubt not I might be edified, but the trouble is that such cannot be induced to speak at all."

It was not his practice first to say to the convicted sinner: "Go, pray for forgiveness," but like Christ to say, *repent* and *believe*. He taught not that regeneration consists in *resolving* to lead a new life, but in becoming new creatures in Christ, through the Holy Spirit. He taught not that asking the prayers of Christians is a step towards Heaven. He taught rather that no duty is acceptably done, that no prayer is acceptably offered, unless proceeding from a penitent heart.

The whole ministry of Father Bushnell was unobtrusive and noiseless. He sought not the honor which cometh from man. He sought rather the seal of divine approbation upon his labors, as manifest in the conversion of his hearers, and in their preparation for usefulness. For the latter purpose he encouraged such youth of his charge as he believed to possess piety and capacity for usefulness in the ministry, to seek an education for that profession. To make their path as easy as possible, he became himself their teacher while they were preparing for College. Though ever ready to bear his part with his brethren in measures for the advancement of Zion, he preferred to labor within the limits of his own pastoral charge. He once remarked, "I love best to preach to my own people, and so exclusively have my sermons been prepared with reference to their wants, that I often find it difficult to select one adapted to another pulpit when I exchange." The results of a ministry thus devoted to his special charge, were of the happiest kind. The Spirit often descended as showers upon the mown grass. Revivals silent but powerful in their influence were frequent—numbering fourteen during his ministry. Many were brought to espouse the cause of Christ, with a steady and unwavering attachment.

Unlike many aged ex-ministers, Father Bushnell was the firm and sympathizing friend of his successors in the pulpit he had so

long filled, always defending them against any aspersions cast upon them by their people, and covering as far as possible, with the mantle of charity, their trivial errors or defects. In this he was consistent from the hour of his dismission to that of his decease.

The views of Mr. Bushnell as to the most desirable attributes of Ministerial character, may be learned from the outline of his "Farewell Sermon," preached at the time of his dismission — the only one of his sermons ever published.

Having selected as a text Num. 27 : 16,—"*Let the Lord, the God of the spirits of all flesh, set a man over the congregation;*" he proceeds to describe the man whom he would desire to have set over them as a Pastor. He should be a man of *approved* and *eminent piety*—a man of *discreet prudence*—a man of *education*—a man of *simple verity*—a man of *studious habits*—a man *well versed in systematic theology*—a man who makes the *sanctification of the Church and the conversion of sinners* the great object of his life — should be a *zealous preacher* — should *not be greedy of the world*—should *not be fond of debate*—should be *no boaster*—should *never ridicule*—should be a man of *much prayer* a man *ready to confess his mistakes and faults*—should not be *abrupt and rough in his manners* — should be *a promoter of revivals of religion* and a supporter of all the benevolent institutions of the day, which, in his judgment are so managed, as to advance the common interests of mankind.

It may not be amiss to cite Mr. Bushnell's views of *the treatment his people should render* to such a minister.

"Receive him as one placed over you in the Lord—*be affectionate* to him — respect him for his *office sake*—be *careful of your minister's character*—do not make him *an offender for a word*, or for small mistakes—let your deportment toward him be always in *simple verity—never repeat his failings, if you discover any, to your families*—do not *devour too much of his time* in your intercourse with him—do not demand more visiting of your pastor than four able ministers are able to perform, and attend to their other ministerial duties—be careful *to satisfy your pastor's temporal necessities*—lay before him *your cases of conscience—pray much for him*—if he sins, *proceed regularly against him as the Gospel directs*, and let him be heard and tried at a regular tribunal.

Having uttered these solemn and appropriate counsels—his last counsels as a Pastor—he proceeds:

"It now remains for me to take my leave of you, as your Pastor, which, all things considered, I readily do. I commenced preaching the Gospel thirty-eight years ago last February. The first five years of my ministry, except a few weeks, I labored in the new settlements of our country, most of the time an itinerant missionary in behalf of the Missionary Society of Connecticut. I have always considered that as the most happy and useful period of my whole life. I have been the Pastor of this church and people, thirty-three years, on the day of my dismission. I have generally been happy with my people. I rejoice that I have been located here in providence, and am well satisfied with my dismission at the present time. I think the time has fully come for that event. I thank you for all the respect which you have shown me, through a long ministry, and for all the assistance you have afforded to my person and family, and to the cause placed under my labors. We all have had our faults. I have had many. I thank you for the courtesy with which you have overlooked my mistakes through many years. It is true, and not too much to be said at this time, that you have been inclined to bury my faults, rather than hold them up to public view. This has been to your credit, and for my comfort. I thank you, also, for the donation, which you generously voted me at the close of the sitting of the council for my dismission, as expressive of your respect and kindness to me. Suffice it to say that I am entirely satisfied with the adjustment of my dismission, and of all things in the settlement of our affairs, and AM THIS DAY HAPPY.

"I earnestly desire, that our affections may continue to be mutual, and our intercourse free and happy while we live. It would be easy for me, though dismissed, to make you some unhappy, and for you to make me and my family so; but I pray God that this may never be the case; but that we may live together, as those engaged in the same holy cause and bound to the same happy world, where so many are gone, who now rejoice in their once mutual fellowship here below.

"Live, my dear people, together in love. Keep the unity of the Spirit in the bond of peace. Make the satisfaction of the church of God, and the salvation of sinners, your ruling object here below. Subordinate all other valuable interests to that last end of God among men in this world. Let past differences of opinion, if there be any, be forgotten, and all combine in sweet concert to build up the house of the Lord. Associate together, and bear the ark of the covenant of the Lord of hosts forward to the salvation of the people.

"A thousand tender emotions crowd on my mind in parting with you, and mingle with my hopes and fears for your future welfare. Fourteen times within the space of thirty-three years has the Holy Ghost from Heaven been sent down upon this people with divine power. Some of these revivals have been very general through the town. Others of them have been more limited in their influence. But all of them have been very happy in their results.—During the same period, six hundred and eighty-two persons have been added to the church: some of them by letters, but far the greater proportion of them by profession. Among these there have been some failures, which have caused us grief. But the greater share of them have maintained that consistency of character which has enabled them to pass as believers among men. Many of them have removed to new settlements, and it is hoped, are building up Zion there. In this respect we have swarmed like a hive. Many others have died, who, it is hoped, are now in glory. Some of them, in their last moments, manifested a holy triumph, which death itself out-braved. They now sleep in the dust; let them sleep on, until the Archangel's trump shall raise their sleeping dust and we see them again in body and soul. Many also from this church have been educated, and have gone into the gospel ministry: all of these, it is believed, have been useful, and some of them have risen to eminence in their work. A large class of others are now in a course of education for the same blessed service. It has long been my opinion that in these streams emitted from this church, she has done more good abroad than at home. How far I have been an instrument in the hand of God, of promoting these good works, is, at present, unknown. This people, it is believed, have done much. To those who still remain impenitent, I would say, the Lord take care of you, and give you a Pastor who may win you to salvation. My dear people, with whom I have so long labored amidst the frosts of winter and heats of summer, pray for me and my family, and may I pray for you. My brethren of the church and congregation, I bid you an affectionate farewell. — *And now may the Lord, the God of the spirits of all flesh set a man over this church and congregation.* AMEN."

For some months before his decease, he observed with calmness the more rapid inroads of disease upon his system, and conscious that his Lord was coming, yet uncertain as to the hour of his approach, he set his house in order. "The grave," said he to Mrs. Bushnell, "has lost all its terrors. I feel that it will be a sweet resting place." The last days of his life were not marked so much by elevated religious enjoyment, as by a steady and unwavering

peace. "I have not," said he, "so high religious enjoyment as Hannah and David"—(two of his children who some time previously had died in the triumphs of faith,)—and the reason is, they were never so great sinners as I have been. But I have settled peace. The Lord is my Rock, in Him do I trust. My salvation is all of grace." To Rev. Mr. Magill, his Pastor, who, a day or two before his decease, inquired respecting his health, he replied, "I am languishing into life."

If simple and devoted piety, pre-eminent wisdom and usefulness constitute greatness, as assuredly they do in the sight of God, then in the decease of Father Bushnell, a great man fell in Israel. Like many of the fathers in the ministry, he rests from his labors, and has entered on his reward — like them leaving for our imitation, an example, most pure and lovely and of good report.

"Honored and loved, he passed away,
As sinks the summer's sun to rest;
The brightest when the radiant clouds
Of silent evening gem the west.

"Cross'd is the surging river death,
Gain'd is his glorious home on high;
There, free from every earthly ill,
He lives to-day; he cannot die." *

* Lines sung at the funeral of the late Gov. Briggs, of Massachusetts.

CHAPTER XVIII.

RELIGIOUS HISTORY CONTINUED—BUILDING OF VESTRY OR LECTURE ROOM—SETTLEMENT OF LAMSON MINER—JACOB SCALES—S. W. MAGILL — G. W. NOYES — J. A. BENT—A. A. BAKER—LAY OFFICERS OF THE CHURCH.

The Congregational Society had for many years, felt the necessity of a convenient room for lectures and occasional meetings religious and secular. In 1832 they erected a building for these purposes, having raised the necessary means by subscription. Permission was given to the young gentlemen's society to add a second story for their use; with the promise that if they declined the offer, individuals might have the same privilege;—they to hold the room as private property. The young gentlemen's society availed themselves of the offer, and the upper room of the building has been regarded as their property. It ought, perhaps to be added, that in the autumn of 1860, the lecture room was, by the contributions of individuals, thoroughly renovated,—the walls having been papered; the wood-work painted, and the rude seats exchanged for neat and comfortable settees. The position of the desk has also been changed, and made more convenient for both speaker and hearers.

Mr. Lamson Miner received a call from the church and society in November, 1836, with the offer of $600 salary, which he accepted, and was ordained the 4th of Jan. following—the sermon by Rev. Dr. Merrill. Before the council, which convened for his or-

dination, a remonstrance growing out of his views in regard to Slavery, was presented by several members of the Church. A conference between a committee of the council, and the remonstrants, resulted in a compromise of their differences, and the council proceeded to the duty for which they were assembled.—Though an invalid when he was settled, Mr. Miner entered on his work with a devotion and energy which promised happy results. Hope was entertained by himself and his friends that he might surmount his infirmities, and be permitted to guard and feed the flock of which he had been constituted the pastor. But it was soon apparent that his disease, an affection of the throat and lungs, instead of relaxing its grasp, was daily gaining a firmer hold; and after a little more than one year's service, performed amid sufferings and interruptions, he was obliged to suspend his labors; and he sought restoration among his friends in Castleton, where he hoped to enjoy the best medical counsel. In December, 1838, he addressed to the church a request for a dismission. Averse to the separation, the church, instead of assenting to his request, voted him leave of absence for a further term of six months. To this, however, he objected, and immediately renewed his request for a dismission, actuated, no doubt, by the conviction that the best good of his people required that they should be at liberty at the earliest moment to settle a successor. The church finally yielded, and a council was convened Jan. 16, 1839, which sanctioned his dismission, expressing at the same time, "their persuasion that he had been an able, faithful and eminently successful minister of Jesus Christ."

Mr. Miner was born in Middletown, Vt., June 11, 1808. In his youth he became an apprentice to a jeweler in Rutland, and while engaged in that employment, became hopefully pious in the same revival which witnessed the hopeful conversion of Rev. Professor Meacham, at that time, also, an apprentice to the cabinet making business, in Rutland. Between the two a tender friendship sprung up, which was interrupted only by death. Mr. Miner graduated at Middlebury College in 1833, — pursued theological study at Lane Theological Seminary, Cincinnati, Ohio, and was tutor in 1835-6

in Franklin College, Georgia. He was licensed to preach, by the Rutland Association, a few months previous to his settlement in Cornwall. Soon after his ordination he was married to Miss Nancy M. Pratt, who had been for years a successful teacher in Castleton Seminary, and who, since his decease, has become the wife of Rev. Harvey F. Leavitt, late of Vergennes, now of Middlebury, where she conducts a Female Seminary. Mr. Miner died at Castleton, Sept. 17, 1861, aged 33 years. Thus early, one, the opening of whose career was full of promise, passed to scenes of higher and holier service and enjoyment, in the immediate presence of the Savior.

It was during the pastorate of Mr. Miner that the congregation, in accordance with a fashion which about that time became prevalent, adopted the practice of sitting instead of standing during the prayers of the sanctuary. He advocated the change, but after some months of observation, expressed the belief in a conversation with Mr. Bushnell, "that much prayer had been lost by the change."

May 10, 1839, the church and society voted an invitation to Rev. JACOB SCALES to become their pastor, with the same provision for support which was offered to Mr. Miner. The invitation was accepted and his installation took place the 3d of July. Rev. Isaac Knight of Franklin, N.H., preached the sermon on the occasion. At the time of Mr. Scales' installation, there was much feeling among many members of the church respecting slavery. A remonstrance, signed by ten members, was presented before the Council, which, together with the reply of the Council, will be read with interest. With this belief, I present them in full:

REMONSTRANCE.—"To the Council assembled to examine and install Jacob Scales as pastor of the Congregational Church in Cornwall:

Dear Brethren:—We, the undersigned, being a minority of said Church of Cornwall, believing the sin of slavery to be one which every lover of humanity — every follower of the meek and lowly Jesus, and especially every one who has received his commission from this same Jesus to proclaim liberty to the captive, and the opening of the prison doors to those who are bound, should pray and labor to bring to an immediate and perpetual end; and be-

lieving the *principles* and *measures* of the American Anti-Slavery Society to be the only competent means for accomplishing this desirable end; and having resolved *never* to support a minister, or any other public man, in *any way*, who does not subscribe to these principles and measures; and being fully convinced that Jacob Scales, the pastor elect, although an abolitionist in the abstract, is not a *practical abolitionist*, has refused, and in all probability will continue to refuse to co-operate with the abolitionists for the overthrow of slavery; we therefore believe it to be our duty, and do hereby solemnly protest against the installation of said Jacob Scales as *our* teacher and guide.

If this protest be unheeded, and you proceed to install him, we ask your body to recommend to said church, to permit us quietly to withdraw from their body, and associate as we deem most for the honor of religion.

Cornwall, July 1, 1839."

The Council referred the remonstrance to Rev. Josiah F. Goodhue, Rev. Prof. Hough, and Peter Starr, Esq., with instructions "to report thereon the views of the Council, to be publicly read."

REPORT.—"This Ecclesiastical Council, convened in pursuance of the call of the Church and Society in Cornwall, with reference to the installation of Rev. Jacob Scales, having had the remonstrance of a minority of the church, together with oral statements of the remonstrants under consideration, have come to the deliberate conclusion that the reasons urged in the remonstrance, and in the remarks which accompanied it, are not such as should arrest our proceedings. The remonstrants acknowledge that upon the subject of slavery, Mr. Scales, in sentiment, is correct; but they allege, that, as a practical abolitionist, he does not come up to the standard of the American Anti-Slavery Society. (Of this, however, no proof was adduced.)

This Council can recognize no other standard than the Word of God, as the rule of faith or practice for the ministers of that Word, or for private Christians; and they cannot admit the principle that the views and measures of any association not recognized in Scripture are binding upon the conscience as an imperative rule of duty. On the subject of slavery as an enormous evil, inconsistent with our civil institutions, and with the generous spirit of the Gospel, this Council accord in opinion. But with respect to the mode of operation for the removal of this evil, they have no doubt that christians may and do conscienciously differ; and in their estimation, to adopt the rules of any association as universally obligatory, would be an invasion of that freedom of opinion which all chris-

tians have a right to exercise, in all matters not explicitly enjoined in the Word of God. It would be setting up other associations above the Church of Christ—a course which no enlightened Christian can admit. It would authorize other associations to dictate to the church its principles and its measures. It would authorize associations of fallible men to add to the rules of faith and practice, which Christ has appointed for the instruction and government of his church. And the Council express their solemn conviction that the remonstrants in claiming a right to separate from the church for the reasons expressed by them, are not fully aware of the various bearings of the views they entertain, and the result to which they would lead. They would tend to rend asunder the Church of Christ. They might tend to the substitution of other standards of belief and conduct for the simple and consistent and spiritual rules of the Gospel of Christ.

This Council, in conclusion, would earnestly and affectionately exhort the members of this church, to cleave to the doctrines of Christ, and the ordinances of his church, and to regard as a sacred principle the position, that on the collateral subjects of benevolence or reform, Christians are bound to exercise an enlarged charity towards those who may differ from them."

Divers attempts had been made by several members to secure the adoption of sentiments on the subject of slavery from which the majority dissented. At length, after much fruitless discussion, at a meeting of the church February 16, 1841, a request was presented from twenty-seven members, male and female, for "a dismission from the church, for the purpose of organizing a new association, to be called the *Free Congregational Church in Cornwall.*" The first proposition of the church to the petitioners was to submit the whole question to a Mutual Council, to which the petitioners objected. As the church did not feel prepared for action, they adjourned for a week, when they voted to seek, in council, the advice of the pastors and churches in Shoreham, Bridport, Vergennes, Middlebury and Pittsford.

The Council, when convened, March 9th, first asked that the petitioners would definitely state the reasons for their request. This they declined to do, on the ground that it was undesirable to reopen "the general subject of difference," and it was, by the petitioners, finally left to the Council "to act as the body calling them may

choose to direct." The result of Council was as follows:—"Resolved, unanimously, that in the judgment of this ecclesiastical Council, the church cannot, in consistency with their Christian obligations, grant the request of the petitioners, unless said petitioners shall give to them in writing, satisfactory reasons for so doing." This result was "accepted and adopted by a large majority of the church." The record of a subsequent meeting, held April 2d, reads as follows: "The final question on the dismission of the twenty-seven brethren and sisters was called up. They presented no *written reasons*, nor offered any orally, excepting what they said were known to all the church, viz:—that a difference of opinion and action had long existed on the subject of the *abolition of slavery*, and thence had arisen alienation of feeling." The final action of the church was in accordance with the advice of Council. The petitioners, however, withdrew and were organized into a church, which embraced, also, several of the former members of the Baptist Church, whose place of worship was occupied by the new organization. After the formation of the Free Church, several members of the Congregational Church, desired dismission and recommendation to it, but their requests were refused on the same ground as those of the original petitioners.

At several times the church expressed its sentiments in regard to slavery,—disapproving the system; withholding its fellowship from slave-holders and their abettors and apologists; and discountenancing the occupancy of Christian pulpits by slave-holding preachers.—Their action has been on several occasions somewhat modified, but not essentially changed. It stands, by its record, an anti-slavery church, unwilling to sustain slavery, or to commend its members to pro-slavery fellowship.

During the ministry of Mr. Scales, an arrangement was effected between him and the Society, in accordance with which a parsonage was built, the plan and the means of defraying the expense having been furnished by Mr. Scales, with the understanding that in case of his removal, the Society should take the property at a fair appraisal by disinterested men, and pay him its value. His pastorate continued about three years, his dismission having occurred June

16th, 1842. His situation during his residence in town, was perhaps unfavorable to his usefulness or personal enjoyment, both on account of the feelings engendered by the separation of the Free Church, and by some diversity of feeling respecting the erection of the parsonage. He endeavored, however, to maintain discipline in the church,—preached the gospel plainly, and deservedly bore the reputation of a faithful minister. After his removal from Cornwall he was settled in Henniker, N. H., where he has since successfully labored.

In the autumn of 1843, Rev. SEAGROVE W. MAGILL who had labored some time in the State of Georgia, the place of his nativity, and who was afterward, for several years pastor of a Church in Tallmadge, Ohio, was invited to supply the pulpit of the Congregational Church and Society. He intimated his desire to reside among the people with his family, several months as a supply, thus furnishing ample opportunity for mutual acquaintance, before any measures should be adopted with reference to his settlement. Arrangements to this effect were made, and his family occupied the parsonage during the winter. In April, 1844, a call was extended to him by both Church and Society, with a few dissenting votes, occasioned by the fact of his being a slave-holder, though involuntary on his part. As a support, five hundred dollars, payable semi-annually, was tendered to him, with the use of the parsonage.—The terms proving satisfactory, he accepted the invitation, and was installed July 10, 1844. Dr. Merrill preached the installation sermon.

In his intercourse with his people, Mr. Magill appeared the Christian gentleman, and his labors in their behalf, were highly appreciated. Few ministers perform a greater amount of pastoral labor; none are more devoted and sympathetic in their attentions to the sick and the afflicted — tendering friendly warning and admonition to the impenitent, and consolation to the pious, by day; and becoming, in addition, the patient and judicious watcher and nurse by night. It may not be amiss to add that I have never met the pastor's wife whose labors as a friend and nurse among the sick, equalled those of Mrs. Magill. These services secured the

strong affection of their charge, and rendered them most averse to a dissolution of the pastoral relation.

Early in the year 1846, measures were initiated by the Congregational Society for a thorough repair of their house of worship. Various plans for repairs, more or less extensive, had been previously proposed and discussed, but none had been adopted. The time seemed now to have arrived for action, and prompted by a timely discourse from Mr. Magill, the people resolved to "arise and build." Their legal right to repair the house and to make any changes which they might deem needful, few questioned. The main difficulty in their way was to devise some scheme which should do exact justice to non-resident proprietors, and to resident proprietors who had ceased to feel an interest in the society. As the best mode of effecting this, they invited the proprietors to appoint a committee to act conjointly with a committee of the society, in designating disinterested men to appraise each pew, with the understanding that the owner might have its value, or his proportion thereof in money, or in property in the new house. Such an appraisal was made, and the society took the house at its estimated value, about $650.

They appointed as a building committee, Lyman Matthews, Jesse Ellsworth, Harmon Samson, Harris Bingham and P. W. Collins. Mr. Collins, after attending some of the preliminary meetings of the committee, ceased to act, having determined to remove from town. The chief labor fell upon Mr. Ellsworth, who, with his characteristic promptness discharged it, providing the means to meet every claim when due. The house, when completed, was re-dedicated, Mr. Magill having preached an appropriate sermon. The pews were appraised and each had affixed to it the minimum price which would be accepted for it. The pews were then offered at auction, it being understood that in each case the first bid made must be equal to the price affixed. The first day's sale failed, by a few hundred dollars, to defray the cost of construction, but after the lapse of several months, the balance of the pews were sold for an amount fully equal to the entire cost, principal and interest, with a small surplus.

The plan adopted involved an entire renovation of the building,

exterior and interior. The house was lengthened fifteen feet; instead of upper and lower tiers of windows, one tier of long windows was inserted, and the exterior style of finish made to correspond with modern taste in regard to such structures — the proportions of the building with its mode of finish, presenting many attractions to the observer. The interior was equally changed. The side galleries were removed, leaving only convenient seats for singers, and the floor of the audience room slightly inclined towards the pulpit, is seated with neatly finished slips to accommodate about five hundred persons, the aisles carpeted and the seats cushioned throughout. The proportions of the audience room are very nearly those which by architects are pronounced perfect. In the wall back of and above the pulpit is a slab of black marble, with the inscription in gilded letters—"The Lord is in his holy temple; let all the earth keep silence before him." Hab. II.: 20;—and in front of the gallery is a clock, the gift of Rev. Mr. Magill, who also presented a beautiful Bible and Hymn Book for the pulpit.

In the autumn of 1847, about one year from the dedication of the house, Mr. Magill deemed it necessary on account of threatening premonitory symptoms of pulmonary disease, to ask of his people either a dismission from his pastoral charge, or leave of absence for eighteen months, that he might seek in the employment of teaching in a southern climate, the restoration of his health. Regarding it as probable he should never return to his pulpit, he urged as most conducive to the interests of his people, that they should consent to his dismission. But they thought otherwise, and indulging the fond hope that they might again enjoy his services, voted him "leave of absence, indefinitely, within a period of eighteen months." Thus the settlement of a successor, during this period, was precluded, and the result proved that the people, notwithstanding several attempts to settle a pastor, remained destitute for four years.

Mr. Magill became the principal of a female seminary, first at Greensboro', and afterward at Athens, Ga. His health having improved, and his dislike of slavery having become intensified, he resigned his post as teacher, removed to Connecticut, and soon

became the pastor of a Congregational Church in Waterbury, where he still remains. Some three or four years since, the Churches of Middlebury and Cornwall, about the same time, severally gave him a call, both of which invitations he felt it his duty to decline.

In November, 1851, a harmonious call was extended to Rev. GURDON W. NOYES, then pastor of a church in Portsmouth, Va., with the offer of $550 salary and the use of the parsonage. The invitation was accepted and Mr. Noyes removed to Cornwall in December following, though he was not installed till the 28th of April, 1852. At the installation of Rev. Mr. Noyes, Dr. Merrill, preached the sermon—his third sermon at the settlement of a minister in Cornwall. Calvin G. Tilden and Eliphalet Samson, who had been chosen Deacons, were inducted into office in connection with the installation services. His pastorate continued somewhat less than two years, his dismission having occurred March 15th, 1854. Mr. Noyes was afterward settled as a colleague pastor of one of the churches in New Haven, Conn., where, until recently, he has remained.

In October following the dismission of Mr. Noyes, Mr. JOSEPH A. BENT, who had previously received a harmonious call from church and society, was ordained and installed Pastor. The sermon on the occasion was by Rev. Dr. Labaree of Middlebury College. His ministry was also brief. On account of the failure of his health, he requested a release from his pastoral relations, and his request having been granted, he was dismissed by the action of an Ecclesiastical Council, August 12th, 1856. At the meeting, at which the Society signified their assent to his dismission, the following action was taken, as appears from the records:

"Resolved, that this society, entertaining undiminished confidence in the piety and ability of Rev. J. A. Bent, regret the failure of his health, and the necessity arising therefrom for the request he has presented for the dissolution of his relation to us as our Pastor."

After leaving Cornwall, Mr. Bent, became connected with Rev. Ovid Miner in an effort to establish a Christian Colony at Hoyleton, near Centralia, Ill., on the Chicago branch of the Illinois Cen-

tral Railroad. In this enterprise, which contemplates the establishment of a literary institution and an accumulation of facilities for moral and intellectual improvement, they are still engaged, with fair prospects of ultimate success.

In August, 1858, Rev. A. A. BAKER, who had been for some years a missionary in California, but had been compelled to return on account of the ill health of his wife, was installed Pastor of the Congregational Church, with a salary of $750 and the use of the parsonage. Rev. Dr. Pease of the University of Vermont, preached the sermon. Mr. Baker was settled with much unanimity, and, entering with becoming devotion and energy into his appropriate work, his labors have been appreciated by his people, and command their confidence and support.

The following is a list of the lay officers of the Congregational Church, from its organization.

July 15th, 1785, JEREMIAH BINGHAM was chosen Moderator and Register. At a later period, the oldest deacon was constituted standing moderator, in the absence of a pastor.

DEACONS.

Oct. 5, 1787.	JEREMIAH BINGHAM, HILAND HALL,	Designated to serve temporarily.
Oct. 31, 1788.	JEREMIAH BINGHAM, HILAND HALL, WILLIAM SAMSON,	Chosen Deacons.
Dec. 7, 1798.	JAMES PARKER, DANIEL SAMSON,	" "
Jan. 6, 1832.	ASAHEL BINGHAM, HORACE JANES, DAN. WARNER,	" "
1852.	CALVIN G. TILDEN, ELIPHALET SAMSON,	" "
1859.	CHAMPION M. JANES,	" "

CHAPTER XIX.

RELIGIOUS HISTORY CONTINUED—FORMATION OF BAPTIST CHURCH — ITS FIRST PLACE OF MEETING AND FIRST PASTOR, ELDER EPHRAIM SAWYER — BUILDING ITS MEETING HOUSE, A UNION HOUSE — CONDITIONS OF THE UNION — ELDERS HENRY GREEN, BERIAH N. LEACH AND OTHERS — RECENT MEASURES FOR REBUILDING — DEACONS—THE METHODIST CHURCH—ITS HOUSE OF WORSHIP, PASTORS AND SUPPLIES—FREE CHURCH—ITS ORGNIZATION, CONFESSION OF FAITH, AND RULES OF DISCIPLINE — PASTORS, W. B. RANSOM, ISRAEL HUTCHINSON, C. B. CAMPBELL AND OTHERS.

Among the first settlers of Cornwall were several persons who had previously been connected with the Baptist denomination. Preferring not to be taxed for the support of Congregational preaching, some of their number early desired exemption from taxes which were raised by the town for this purpose, and their requests were readily granted. Though the law gave the town the power to tax for the support of such preaching as the majority preferred, all who could not produce evidence that they already helped to sustain preaching of some other denomination, no advantage was taken of it by the majority. Every man's rights of conscience were respected, and the demand for abatement of a tax for the support of preaching was of course granted, whenever based on conscientious scruples, or doctrinal preferences.

The first stated Baptist preaching in Cornwall, of which I am informed, was by Elder EPHRAIM SAWYER, who removed to town, and commenced preaching in 1792, in the vicinity of the bridge over Lemon Fair. His hearers erected a log meeting house, a few rods north of the present bridge, near the burying ground.

Elder Sawyer, as we learn from a biographical sketch of him, written by Whitfield Walker, Esq., of Whiting, was born in Leominster, Mass., but removed in 1778 with his father to Westmoreland, N. H. — at that time a dense wilderness, broken only here and there, by the clearing of a hardy pioneer. Here they were exposed to all the privations of a new settlement, aggravated, in their case, by the outrages of merciless and malignant tories.

The naturally warm and impulsive temperament of Elder Sawyer, led him to heed his country's call, now in her struggle for independence, and promptly to respond by enlisting in her service.— His religious character instead of being damaged by his connection with the army, appears to have been chastened and improved. Although his bodily health was so far impaired by the exposures of camp life, that he was compelled to hire a substitute to fill out his term of service, he returned to his friends a more mature and earnest Christian.

After some three years spent among his friends in Westmoreland he removed to Charlotte, in this State, with the view of engaging in farming; and from Charlotte, a few years later, he removed to Grand Isle, hoping to improve his secular prospects. Here his wife became the subject of fatal pulmonary disease, which rendered her desirous of revisiting her friends in New Hampshire. The journey was commenced, but she died within a day's ride of its completion.

In the spring of 1790, he removed to Whiting with the purpose still of continuing in agricultural labor. Here it became apparent that his bereavements had happily affected his religious feelings, and his Christian character was so developed as to attract the attention of his brethren. The directness and pungency of his exhortations, the aptness and power of his illustrations, the native vigor of his intellect, all indicated to them that he might be useful

as a preacher, and they urged upon him entering the ministry, as a duty. To this he felt inadequate, as his advantages for education had been exceedingly limited, and he could not at his age hope to supply his deficiencies. He, however, seriously pondered the subject, and with a growing conviction that it might be his duty, he applied himself to the study of theology with the best helps within his reach. His Bible was his main storehouse of instruction.—This he carried with him to the forest, and while plying his axe in felling trees, he improved his moments of recess from labor, in reading and meditation. Having attempted, two or three times, to preach, but without the freedom and success which satisfied him that the ministry was his calling, he for the time gave up the intention of preaching.

He was now married the second time, and removed to Western New York, but the death of his wife and infant child, and his own severe illness induced him to abandon his purpose of a permanent settlement, and he returned to Whiting. After a few months' residence in Whiting and Orwell, his conviction returned that it was his duty to enter the ministry. With this intent he came to Cornwall in the latter part of 1792, and commenced preaching near the Fair bridge. For the accommodation of the congregation, the people erected a log meeting house, in which Elder Sawyer was duly set apart for the ministry, by ordination.

When he closed his labors in Cornwall he removed to Granville, N. Y., where he resided about five years, after which he spent several months in itinerant labors in Massachusetts, Connecticut and Rhode Island, and at length became located in Rehoboth, Mass., where, and in the vicinity, he continued five years. After closing his labors in this place, he preached during many successive years, as an evangelist, in most, if not all, the New England States, remaining in his fields of labor for very unequal periods—from a few months to several years. His last labors were performed in New Haven, in this County, where he was residing at the time of his death. He was permitted to witness very gratifying results of his ministry, having baptized, as Mr. Walker assures us, about fifteen hundred persons.

Elder Sawyer was a man of ardent feelings, tender sympathies and a measure of religious zeal which led him to delight in active service. Though as already intimated, his literary attainments were very limited, he possessed a knowledge of human character, a power to move the springs of human action, which, with his other qualities already named, gave him more than ordinary ability to control his hearers, and lead them captive by his eloquence.—Perhaps he judged wisely in becoming as he did, an evangelist during the latter part of his ministry.

He evidently thought much more of spiritual than of secular things Indeed, to the latter he was so indifferent as sometimes to incur the reproaches of his creditors—an error into which, unhappily, some clergymen of all denominations allow themselves to fall. No man is bound more scrupulously to fulfill every pecuniary obligation, than the minister of the gospel.

I copy from the narrative of Mr. Walker, the following striking incident which he informs us he received from a daughter of Elder Sawyer, and which he regards as authentic. It would certainly seem to indicate that he was an object of special Providential protection.

"While traveling to meet an appointment, he had occasion to pass a high bridge, that was in a state of dilapidation, and deemed unsafe. He however passed over it in safety. On his return he had to repass it, but did not reach it until the darkness of the night rendered vision impossible. On approaching it his horse stopped—he gently urged him forward, but he soon stopped again. He was about to alight from his carriage when the animal moved gently forward, and he resumed his seat. He shortly arrived at an inn, and the intense darkness induced him to put up for the night. His host inquired from what direction he came. He told him. The host replied, he must be mistaken, for that was impossible,—the covering of the high bridge having been removed that afternoon. The subsequent explanation satisfied him of the fact. In the morning he returned to the bridge, and found it even so. The horse took one string-piece, and the wheels two others, and he came safely over."

This horse, the narrator informs us, was the same which drew the hearse that conveyed his master's remains to the grave, and

had, at that time, been in his service *twenty-one* years. Elder Sawyer died Oct. 14, 1827, at the age of 71.

Of the particular results of his ministry in Cornwall, so far as I can learn, no record remains. Mr. Walker in his narrative informs us that it continued through *nine years*, during which period he preached occasionally in other towns in the vicinity, closing his labors here in 1801.

The first allusion to a Baptist Society in Cornwall, has already been noticed on page 153, with the action of the town respecting it. This was doubtless the Society to which Elder Sawyer ministered. Respecting the period from his removal in 1801, to the erection of the Baptist Meeting House in West Cornwall, there are no authentic records either in reference to the place of meeting, or to those employed as preachers. The fact, however, as furnished by those whose memory extends back to that period, is that most of that time meetings were kept up, with more or less regularity, near the Fair bridge, until provision was made for their better accommodation by the structure above mentioned.

For the erection of this meeting house, the incipient measures were adopted in 1805. The first meeting for this purpose was held at the house of Seth Abbot, Jr., October 17, 1805. Dea. Asahel Field was Moderator, Richard Miner Clerk, Benjamin Stevens Treasurer, Amos Pennoyer Collector. Asahel Field, Benjamin Stevens and John Hamlin, a business committee. It was soon ascertained that the means of the Baptists, unaided, were inadequate to the construction of such a house as they desired, and that certain of their Congregational friends were willing to lend a helping hand. A conference was held, which resulted in the adoption of the following

"ARTICLES relating to the building of a meeting house, and the use and occupation of the same."

Whereas, the Baptist Society in Cornwall have agreed to erect a Meeting House, for the purpose of public and social worship, and have agreed on the place for the same; and, whereas, sundry persons of the denomination of Congregationalists, are desirous to unite with their Baptist Brethren in building said Meeting House;—it is hereby agreed and determined, that the people of the Congregational denomination may build and own one-half of the said meet-

ing house, or if they shall not be able to build one half, then such lesser share as they shall be able to build, under the following regulations:

1st. The house shall be forty-eight feet in length, and forty-four in breadth, without any porch or steeple, and shall be built on the spot heretofore agreed on by the Baptist Society, on the green, a short distance north of Joshua Stockwell's house in Cornwall.

2nd. The house shall be built as soon as may be, under the direction of a committee to be appointed for that purpose.

3d. Money shall be raised by subscription, by each of the aforesaid denominations, to erect the frame and enclose it; then the pews shall be sold at vendue to raise money to complete the house, and whatever sum any person shall subscribe and pay as aforesaid, shall be credited on his subscription or included in his bid.

4th. The house, when built, shall be considered as the joint property of the aforesaid denominations, in proportion to the money which each shall have expended in building.

5th. The house shall be occupied by each of the said denominations in proportion to their share in the same; that is to say, if the Congregationalists shall be at the expense of building one-half of the house, or shall own one-half of the same, they shall be entitled to use and occupy the house one equal half of the time, and in the same proportion for a quarter or less share. And the Baptists shall use and occupy the house according to the same rule.

6th. The house shall be designated by the name of the United Baptist and Congregational meeting house, and the clerk of the Baptist Society shall have power to warn a meeting of the Proprietors of the house, on the application of five or more of said proprietors, by posting up a notification for that purpose, on the guide post near the place for building said house, at least ten days before the time of meeting; which shall be as soon as the subscription papers are filled up, so that it shall be thought best to proceed; and the said clerk shall warn all future meetings relating to the said meeting house, in the same manner as he is authorized to warn the meetings of this society.

7th. It is understood that in occupying the house according to the 5th Article, the two denominations shall, unless they agree otherwise, in future proceed as follows, viz: The Baptist Society shall occupy the house one Sabbath, and the Congregationalists the next, and so on, alternately; provided the two societies own equal shares in the house. If not, they shall proceed according to the same rule, in proportion to their respective shares; but they shall not carry the division so far as to divide a Sabbath.

8th. It is further agreed that the house may be occupied by any other denomination of Christians, at all times, when the joint societies shall not want to improve it."

The ground on which the house stands, was leased to the Proprietors in the usual form, by James Walker; the conditions being —"As long as they may want to occupy it for a meeting house. If this house should be burned, or rot away, the proprietors may have the right to build another, but not to occupy it as any other than for a meeting house." The lease bears date August 21st, 1806.

Benjamin Stevens and Abner Hall were appointed a committee to superintend the building of the house, and David Foot, Benjamin Stevens and Benjamin Sanford a committee to superintend the selling of the pews.

In 1806, the labor of erecting the house was mostly accomplished, and it was completed in the early part of 1807, the second Monday of June having been designated for the sale of the pews.

The precise time when Elder HENRY GREEN was employed by the Church, as the records are silent respecting it, cannot be determined. He was settled in 1809, and his ministry continued till 1824. Previous to his settlement in Cornwall he had been several years in the ministry, having labored for some time in Wallingford, in Rutland County.

Though his early education was deficient, some of the natural endowments of Elder Green were superior. Ardent in temperament, earnest in the advocacy of any course in which his heart was interested, and possessing unquestionable patriotism, he sympathized deeply with the political excitements which were beginning to pervade the country, when his residence in Cornwall commenced, and which, a few years later, became all absorbing in many minds. In person well formed, and possessing a commanding voice, with an impassioned delivery, he often made impressions on his hearers, which inspired profound respect for his power as a public speaker. His stentorian voice, united with a fondness for the excitement of military parade, served to mark him as a military chaplain. The office of Regimental or Brigade Chaplain he held for a considerable period, and the writer remembers in his youth, to have heard the

voice of Elder Green, when offering a prayer in the midst of Brigade, sounding clear and loud above all the din and bustle the assembled multitude.

A few months after his removal, the society secured the service of Elder BERIAH N. LEACH, whose labors were so acceptable, that at a meeting held October 4th, 1825, the Prudential Committee were directed to engage him for another year. The January following, (1826,) a formal call was extended to him, which he accepted, and was duly installed Pastor of the Church. The connection however, was not of long duration, Mr. Leach having, in June, 1827, on account of deficiency in his support, asked and received a dismission. As evidence that the Society continued to cherish toward him the kindest feelings, they directed their clerk "to tender Mr. Leach a written acknowledgement of their thanks and respect accompanied with a certificate of honorable dismission from the Society."

The same year Mr. GEORGE B. IDE, then a student in Middlebury College, but who has since became a distinguished preacher, was employed to supply the pulpit, but for how long a period the records do not inform us; neither do they inform us fully as to the supplies for the pulpit subsequently employed. It is known, however, that following the labors of Mr. Ide, the pulpit was supplied about two years by Elder Hall, and for several months by Elder J. K. Wright.

After earnest and persistent, but unsuccessful effort to sustain the preaching of the gospel in their house of worship, the Baptist Society, at a meeting held May 12, 1829, adopted the following vote: "On motion, it was voted to dissolve the Society, or that the Society be dissolved on the first of January next."

The Proprietors, however, continued to control the meeting house as formerly, having, as early as 1823, made such a change in their constitution as authorized them to choose their own clerk in distinction from the Society's clerk, by whom meetings of the proprietors should be notified. The Church also continued to exist, and to maintain public worship. By the vote of the proprietors as we shall have occasion to notice in the account of the Methodist

and Free Churches those denominations were, for some time conjointly with the Baptists, permitted to occupy the house. For a few years past it has been allowed to fall into a condition which unfits it for use as a place of worship. It is gratifying, however, to be able to add, that during the year 1861, measures were adopted, by soliciting subscriptions, on the same principle as that which originally secured the funds for the erection of the house, to effect thorough repairs, and restore the building to its pristine beauty and convenience. The renovation has been commenced, and is now, 1862, in the process of completion, under the superintendence of George Smith of Middlebury.

METHODIST CHURCH.

From an early period, there were several persons in town who adopted Methodist sentiments, and occasional preaching of that denomination was enjoyed. The precise date of the organization of the Methodist Church, in the absence of all records, I cannot ascertain. The deed of the land on which the Chapel stands, was given by Reuben R. Wright to Milo Stow, Stephen Beach, John Crane, J. W. Langdon, Wyman Sherwood, Reuben R. Wright and Jared Bishop, stewards of the Methodist Episcopal Church in Weybridge Circuit. It bears date April 30, 1835, and conveys a lot of ground 42 by 34 feet.

The pulpit of the Methodist Chapel was supplied by different preachers, several years, and though never strong, the Church was weakened by the withdrawal of a part of its members, and their organization under the title of "Wesleyan Methodists." The original Church soon ceased to be supplied with regular preaching, and the new organization united with the Free Church in sustaining religious worship. For several years, neither branch of the Methodist Church has maintained stated preaching.

FREE CHURCH.

The origin of the Free Church has already been unavoidably alluded to in the sketch of the Congregational church, and some of the incipient incidents of its history have in that connection been mentioned. These it seems unnecessary to repeat. I have endeavored to procure from some one connected with the organization,

its history, but have failed in the attempt. I give the narrative therefore, as I have been able to gather it from the records, which were legibly and faithfully kept, mostly by Dr. Eells and B. F. Haskell.

March 21st 1841 was held the first preliminary meeting, in regard to the formation of the church, embracing several persons who never became connected with it. The expediency of forming a church having been discussed in that and subsequent meetings and affirmatively decided, a committee, which embraced members of the Congregational, Baptist and Methodist churches, was appointed "to report articles as a basis or platform to the contemplated organization." At an adjourned meeting rules for the government of the church were adopted, together with a *Confession of Faith* which read as follows:

We believe there is one God, self-existent, eternal, perfectly holy, the creator and rightful disposer of all things, subsisting in a manner mysterious to us, as Father, Son and Holy Ghost

We believe that the Bible is the revealed will of God to mankind, and was given by inspiration, as an unerring rule of faith and practice.

We believe that mankind are fallen from their original rectitude, and have [illegible] in a state of nature, wholly destitute of that holiness which is required by the divine law.

We believe that Jesus Christ, the *Eternal Word*, was made flesh, [illegible] and by his obedience, suf[illegible] a full satisfaction for the sins of a world, and [illegible] all who believe on him, with repentance for [illegible] without violation of the divine justice and truth.

We believe that they, and they only, will be saved in consequence of the merits of Christ, who are born of the Spirit, and united by a living faith to the Son of God.

We believe Baptism and the Lord's Supper are Gospel ordinances, to be observed by the Church.

We believe in the resurrection of the dead, and a general judgment when the righteous will be received into the joy of their Lord, and the wicked shall go away into everlasting punishment.

The covenant is substantially like that adopted by other churches, including the usual pledges of self-consecration to God, and of fraternal vigilance and faithfulness towards each other.

The Church invited the aid of Rev. Hiram Wilson, of Canada, in the services of its organization; who, after the assent of the members to the Confession of Faith and Covenant, declared them "duly organized as a Church of Jesus Christ, invested with all the rights and privileges, and entitled to all the benefits of a rightfully constituted Church."

Truman Eells, the moderator, and Oliver J. Eells, the scribe of the preliminary meetings, were elected to the same offices by the Church, after its organization; and arrangements were made to secure, at the earliest period, the services of some one to officiate as Pastor.

Soon after the organization of the Church, they adopted the following standing rules in regard to Slavery and Temperance, viz:—"On the subject of Slavery — We believe in the inviolability of human rights, and cannot hold Christian fellowship either with slave-holders, those who apologize for slavery, or remain silent and inactive on the subject." "On temperance:—Whereas, this Church believes drunkenness to be sin, and the habitual use of alcoholic drinks as a beverage, to be the direct avenue to drunkenness—Therefore we will not use alcoholic liquor as a beverage."

In September, 1841, the Church invited Rev. W. B. Ransom to serve them as Pastor for one year, and the invitation was accepted. They also entered into an arrangement with the Baptist Church for a joint occupancy of their house of worship, the Pastor of each supplying the pulpit a portion of the time. About this period Asahel Bingham, Abram Foot, and Truman Eells, were chosen deacons of the Free Church, and arrangements were proposed for a protracted meeting, under the management of Messrs. Kellogg and Day, in which "the Baptist and Methodist Churches, and all other Christians in town" were invited to participate.

Before the close of the year, Mr. Ransom was, by his own request, released from his engagement with the Church, and they were dependent on temporary supplies for some months.

In July, 1844, Rev. Israel Hutchinson of the Wesleyan Methodist denomination, was employed by the Methodist and Free Churches conjointly — the latter holding their meeting with the

former, and using the Methodist house of worship. Mr. Hutchinson remained in the same relation through several years, and until his decease, having in the meantime become, by profession of his faith, a member of the Free Church. After the close of his labors, the Free Church was supplied by Rev. Henry Boynton, and others, a portion of the time, until 1851, when Mr. C. B. Campbell, was by an Ecclesiastical Council ordained as an evangelist, and installed over the Church. Mr. Campbell was chosen clerk of the church in place of B. F. Haskell, who resigned, having held the office from 1843.

At this time, 1862, the Church is without a Pastor, but proposes to unite with the Baptists in rebuilding their house of worship, and in sustaining a minister.

CHAPTER XX.

PROFESSIONAL MEN OF CORNWALL—MARTIN POST, ESQ.—PRACTICING PHYSICIANS, NATHAN FOOT — FREDERICK FORD SEN. AND JUN. —SOLOMON FOOT—ABRAM FLEMING — HOSEA BROOKS — RODOLPHUS FIELD—OLIVER J. BELLS—R. G. GREENE—C. B. CURRIER—THOMAS P. MATTHEWS—M. O. PORTER—E. O. PORTER — DARIUS MATTHEWS.

MARTIN POST, Esq.,* is the only lawyer, so far as is known to the writer, who, as a resident citizen, has ever deemed it expedient to offer his professional services to our people, and his stay in this capacity was of comparatively brief continuance — some three or four years. Why legal gentlemen have thus neglected our town, whether because of our aversion to litigation, or because we are accounted unworthy of their attentions, may be left an open question. We may, however, find consolation in the thought that among our kind neighbors in Middlebury, there may always be found an ample fund of legal wisdom, upon which we may draw in emergencies, without seriously diminishing the supply in store for our fellow-citizens in other parts of the County. We may perhaps safely continue to live as we have done, till our duties become more difficult of comprehension, or our readiness to perform them more doubtful.

Mr. Post, possessed very estimable traits of character. While in Cornwall he was chosen town clerk, and while a resident of Middlebury was County Clerk, and was once Clerk of the General

Assembly of Vermont. Wherever he resided he secured the affections of those with whom he associated; but feeble health crippled his energies, and disease, in the midst of his years, laid him in the grave.

Of the Physicians of Cornwall, Dr. NATHAN FOOT takes precedence in point of time, having, as already noticed, arrived among the earliest settlers in 1774. I have been unable to gather, even from tradition, much respecting his medical practice. It is evident from the Proprietors' records that he made it a prominent object to secure for himself and his family, a desirable selection of lands, and if, in his professional labors, he exercised as sound judgment as in pitching his lands, he was a discreet and successful practitioner. No one of the early settlers selected lands more desirable as to quality or location.

I am informed by his daughter, Parthenia M. Foot, who has kindly furnished several interesting reminiscences of her father, and the events of her childhood, that he was born at Watertown, Conn., Feb. 10, 1838, — that he was married in 1757, to Marian Silkriggs, a native of Waterbury, Conn.; born in 1840. He resided in his native place till 1769, when he removed to Williamstown, Mass., and 1771 to Clarendon, Vt., from which place, after a stay of three years, he removed to Cornwall. His employment in these several places of abode, his daughter does not specify, but we infer that it was medical practice, as he first appeared in Cornwall as a physician. He spent, as surgeon at Ticonderoga, the winter previous to its surrender to Burgoyne, and his daughter relates that at the time Burgoyne passed up the Lake, her father was at Crown Point; and that after its evacuation, when his and other families had mostly fled from the region, he remained as surgeon to attend to several soldiers who had been wounded in a skirmish. As soon as he could prudently leave them, he rejoined his family in Rutland, where he continued till the return of peace.

Miss Foot relates that some two or three years after his return, her father was summoned to Brandon to attend a patient, and the roads being impassable, the messenger came down the Creek in a boat, and returned with the Doctor in the same way. When they

reached the landing near the patient's house, the Doctor was unable, on account of a rheumatic affection, to walk the distance, and as he was a very light man, the messenger undertook to carry him in his arms. They had gone but part of the way, when the man fell, and broke the Doctor's leg. Happily being a surgeon he set his own leg, and after a few weeks was able to be carried home. Several years after this occurrence, the Dr. and his wife went on horseback to visit a married daughter in Benson. On their return his horse unfortunately slipped and fell, and broke his other leg. This leg also he set himself, but never so far recovered from the injury, as to be able to walk without crutches or a staff, and for several of the last years of his life could not walk at all.

Though in early life a member of a Congregational Church, he subsequently adopted Episcopal views, and became connected with that denomination. He died in 1807, in the family of his son Uri, then living in Charlotte. In accordance with a desire he had expressed, his remains were removed to Cornwall, and are interred with those of his kindred near the Congregational meeting house.

Dr. FREDERIC FORD SEN., as already noticed, came to town in 1784. With a due regard, like the other immigrants of his time, to securing for himself a fair proportion of the valuable lands then obtainable by settlers at tempting rates, he devoted his energies to his appropriate calling. He carried into his practice innate energy and industry. Previous to 1795 his location was on the farm already mentioned, where he first settled, but in that year, for the better accommodation of his business, he removed to a more central position, where he afterwards resided. Here he bought of Dr. Daniel Campbell, who had, to some extent, been engaged in medical practice, in connection with the keeping of a store of goods—his "good will," his store, and his real estate. The store Dr. Ford kept up a few years, and in connection with it carried on the making of potash. But as his medical practice extended, it furnished full employment for his energies, and he abandoned his other pursuits. Few medical men in this, or adjoining towns, have enjoyed a wider or more lucrative range of professional employ-

ment. He was often called, as a consulting physician, to Leicester, Orwell and other remote towns.

Dr. Ford, early in his career, became distinguished in this region by the adoption of a hydropathic system of medical practice peculiarly his own, at least as to the extent of its application. Cold water he used in subduing fever in almost every form. Among his papers are found minute descriptions of its successful employment in numerous, and some extremely critical cases of Scarlet Fever, Puerperal Fever, Billious Fever, Typhoid Fever and even Mumps. The use of the Doctor's favorite remedy was often so prompt and sometimes so abundant, as to meet the opposition of his medical brethren, and to awaken the fears of his patients and their friends. He tells us in his written reports of these cases, of wrapping some of his patients in wet sheets frequently renewed, or of pouring upon them pail full after pail full of water; of immersing his patients in casks of cold water; and even once of laying a child upon a snow bank, wrapped in a wet cloth, and there applying the water. It is within the recollection of the writer, that Dr. Ford was instrumental in effecting many wonderful cures, after the usual remedies employed by other physicians, had proved abortive. Other physicians had previously adopted, to some extent, his theory and practice, as did some of his cotemporaries; and it has formed the basis of a remedial system, adopted in many medical establishments in our land. But to Dr. Ford belongs the credit of having carried out a theory to successful results, in the midst of opposition, and often of obloquy. His notes contain the record that, in a single year, he treated more than a hundred cases of Cynanche Maligna, or Scarlet Fever, with cold application, with the loss of only one or two patients, and those, desperate cases before he saw them, and in repeated instances of treatment of all the forms of disease above named, similarly happy results followed.

Dr. Ford was a man of social turn, and was very fond of society. Few men had more pleasant anecdotes to relate, and none loved better to listen to their recital by others. His laugh—peculiar both for its manner and its heartiness—cannot be forgotten by

those who were favored with opportunities to witness his intercourse with his neighbors.

As a citizen, he took an active part in measures affecting the secular interests of the community. In the early part of his residence in Cornwall he often accepted town offices, and discharged their duties to acceptance. He continued in the house he purchased of Dr. Campbell until about the year 1816, when, with his son, he built the spacious mansion now occupied by his grand-son, Charles R. Ford. Dr. Ford had been accustomed, for a considerable period, to receive medical students into his family for instruction, and in erecting this house, he intended to provide for their accommodation. His death occurred Sept. 17, 1822, at the age of 63.

Dr. Ford was connected with the army in the revolutionary war, and belonged to the detachment which, under Gen. Wayne, "Mad Anthony," captured Stony Point by storm in July 1779—a fit soldier to follow a leader so dauntless and determined.

FREDERICK FORD, JR., M. D., was the only surviving son of the preceding, and the only child who survived infancy, of a family numbering, it is said, twenty-two, all children of the same mother. He was born in 1787 before his father's removal from his first pitch. After leaving the common school, he studied Latin to some extent, under the instruction of Rev. Mr. Bushnell — pursued the study of medicine under his father's direction, and completed his professional education at the Medical School in Hanover, N. H., and there received his degree.

Dr. Ford was married to Miss Sally Reeve in 1810, and commenced professional practice in connection with his father, and adopted his theory in regard to cold affusion in inflammatory diseases. During the continuance of his father's life, Dr. Ford devoted himself exclusively to his profession, but after that period, devoted his attention more to agricultural pursuits, preferring, in the enjoyment of a competency, to leave the management of his affairs very much in the hands of his son. He was fond of reading, especially the current intelligence of the day; was an interested and active member of the "Young Gentlemen's Society," and was its Librarian, I believe, from its establishment to his death. He

died April, 1858, aged 71, having been for several months disabled by an affection of the brain, and was on the 17th of the next month, followed to his grave by his wife, also aged 71 years.

DR. SOLOMON FOOT, already mentioned in our notice of the location of the early settlers, was born in Colchester, Conn., but in his childhood accompanied his father to Lee, Mass., where he acquired his academical education, and pursued his professional studies. He came to Cornwall in the year 1792, and commenced the practice of his profession, residing as a boarder in the family of Dea. Jeremiah Bingham. In this family he remained until his marriage in 1798 to Miss Betsey Crossett, who was born in Pelham, Mass., in 1771. After his marriage he managed a small farm contiguous to his dwelling, but only as incidental to his professional labors, to which he was steadily devoted. He was a religious man previous to his removal to Cornwall, and developed a strongly marked Christian character. Immediately after his arrival in Cornwall, he became connected with the Congregational Church, of which he remained a worthy member, till, in 1804, he removed to West Rutland, Vt., where he continued the practice of his profession until his death in 1811. He was tall in stature, of fine personal appearance, and decided intellectual ability. His widow, who survived till 1845, died at Rutland in the family of her son, Hon. Solomon Foot.

The only children of Dr. Foot, born in Cornwall, are two sons, both of whom are still living—Hon. Solomon Foot, born Nov. 19, 1802, and Jonathan Foot, M. D., born Oct. 31, 1804, a sketch of whom will be found among the sons of Cornwall who have entered the learned professions.

ABRAHAM FLEMING settled as a physician in the north part of the town about 1803, and purchased one acre of land with a small house thereon, on the corner where R. T. Samson, Esq., now lives. His business could not have been extensive, as his residence in town was very brief. I am unable further to relate his history.

HOSEA BROOKS, M. D., came from the east side of the mountain and established himself in medical practice at West Cornwall, early in this century. He resided there during the fearful epidemic of

O. J. Wells.

1812–13. When he removed from town, Dr. O. J. Eells entered the field and took much of his practice.

RODOLPHUS FIELD, M. D., from Brandon, was engaged in medical practice in West Cornwall for a short period, when he removed to Put's Creek, in the State of New York, and there continued till his decease.

OLIVER J. EELLS, M. D., has already been mentioned, in noting the early residence of his mother, as having originated in Coventry, Conn. His childhood was spent in the family of his uncle, Nathan Eells, Esq., and his advantages for early education were those only which were furnished by the common school. The writer, who attended the district school in his company, remembers him as a quiet and orderly scholar, devoted to his appropriate duties, and desirous of improvement. His intellectual bias was early seen in the deep interest he cherished in the exercises of the "Young Gentlemen's Society," of which he became a member as soon as his age allowed. He possessed an active, discerning and independent mind; was fond of argument, and did not easily yield any ground he had once assumed.

Having completed the usual course of professional study, he established himself in West Cornwall, and there commanded an extensive and profitable practice down to the close of his life. He first lived some distance south of the "Corner," on the west side of the road, after which he built a cottage, which he sold to Ethan Andrus, near the corner on the east side of the way. He finally remodeled the residence of the late Joshua Stockwell, by transforming it into a neat and tasteful cottage, which, since his decease, his son, Everard Eells, has occupied.

Several years before his death, he adopted the homeopathic theory, and, to a considerable extent, conformed his practice to it. His increasing infirmities, for a few years, rendered him unequal to his labors, and compelled him to employ a colleague. For this purpose, he formed a partnership with R. D. GREEN, M. D., who succeeds him in practice. Dr. Eells died April 4, 1860. After his decease, Dr. C. B. CURRIER took part of his practice, as a

partner of of Dr. Green; and still later, as an independent practitioner.

THOMAS PORTER MATTHEWS, M. D., established himself in medical practice in Cornwall, about the year 1820. He was born in Middlebury Dec. 27, 1791, and fitted for College at the Addison County Grammar School. Having completed his collegiate course in 1811, and spent a few months in teaching in Washington, Conn., he commenced the study of the medical profession in the office of Dr. Ford of Cornwall, and prosecuted it with Dr. Gridley of Castleton. He attended lectures at the Fairfield Medical School, New York,—an institution at that time in considerable repute. After a few months spent in practice in Le Roy, N. Y., and in Middlebury, he located himself as a physician in Cornwall, near the centre of the town, where he continued ten years. In 1836 he removed to Redford, Michigan, his present residence, having stopped by the way, a brief period in Western New York. He enjoyed an increasing business while in Cornwall, and in his present location has secured the confidence of the community to such an extent as to render necessary, a part of the time, the employment of an assistant.

He represented the town of Cornwall in 1820, in the State Legislature, and for two years was Professor of Anatomy, Physiology and Chemistry, in the Vermont Medical College at Castleton. Since his residence in Michigan, he has been called by his fellow-citizens to represent them in the Legislature of that State.

MARCUS O. PORTER, M. D., from Tinmouth, Rutland Co., entered the field left vacant by the removal of Dr. Matthews from town. Dr. Porter commenced the study of his profession with his brother in East Poultney, and prosecuted it, with Dr. Hitchcock in Shoreham, engaged meanwhile, a portion of his time, in teaching in that town. He attended medical lectures at the Medical College in Castleton, from which institution he received his degree in 1830. From his first residence in Cornwall, Dr. Porter enjoyed steadily increasing patronage down to the autumn of 1860, when he removed to Middlebury—a field to which his practice had previously extended, and where he now resides. During most of his residence in Cornwall he officiated as a magistrate, and from 1839,

was town clerk, with the exception of one year, till his removal from town. He twice represented the town in the State Legislature, was twice elected by that body Commissioner of the Insane Asylum, and was once a member of the Constitutional Convention.

His first residence in town was near the Congregational meeting house, but he afterward purchased and occupied a part of the farm of the late Jeremiah Rockwell, and in 1855, erected the beautiful dwelling in which he resided at the time of his removal.

Since the removal of Dr. Porter to Middlebury, his son, EDWARD O. PORTER, M. D., has offered his services to the community as his father's successor.

In this connection may appropriately be mentioned Dr. DARIUS MATTHEWS, who though for some years a resident of Middlebury, was at an early day extensively engaged in medical practice in Cornwall, and in 1809, transferred his residence to this town.

He first located himself in Salisbury in 1788, and was the first settled physician of that town. Mr. Weeks says of him in his history that "he was a successful practitioner, and performed other valuable services for the town, among which was the survey of highways." The writer will not attempt to draw a portraiture of the subject of this sketch, but will instead, copy the notice which Judge Swift has furnished on the pages of his history.

"DARIUS MATTHEWS was settled in Middlebury in 1789 as a physician, and the year following purchased of Judge Painter the lot next north of Samuel Miller's, and the same year built a small house, which constitutes the kitchen of Mrs. Merrill's residence.—In November of the same year, he was married to Abigail Porter, daughter of Hon. Thomas Porter, of Tinmouth, and sister of the late Rev. Ebenezer Porter, D. D., Professor and President of Andover Theological Seminary. He resided in this house until 1797, when he purchased, of Col. Seth Storrs, an acre of land, on which he built the house afterwards occupied by Ethan Andrus, Esq. This lot is now owned by Jason Davenport, and is the site of his new dwelling-house.

Hon. Darius Matthews was the second physician who settled in Middlebury, and among the most respectable of the early settlers.

He was born in Cheshire, Conn., Dec. 11, 1766. At the age of thirteen he removed to Tinmouth, in Rutland county, and having a fondness for study, and perseverance in the pursuit of learning, he had obtained a sufficient education to engage in the responsible duties of school teaching, at the age of fourteen. By the same persevering disposition and efforts, he made himself sufficiently acquainted with the science of medicine, under the tuition of Dr. Marvin of Tinmouth, to be licensed to practice at the age of twenty-one. At that age he commenced the practice of his profession in Salisbury, but removed to Middlebury in 1789. In 1798, he was appointed clerk of the Supreme Court, in 1801 Judge of Probate for the District of Addison, which then embraced the whole county, and in 1802, clerk of the County Court. From this time he relinquished the practice of his profession, and devoted his attention to the faithful and very satisfactory discharge of the duties of his several offices. He continued in the offices of Judge of Probate and Clerk of the Supreme Court until his death, and in the office of Clerk of the County Court until 1808. In that year he exchanged his house and lot in Middlebury, for the farm of Ethan Andrus, Esq., in Cornwall, now occupied by his son, Rev. Lyman Matthews. He was elected a representative of Cornwall in the Legislature from 1811 to 1817 inclusive. By the charter of Middlebury College, he was made one of the original members of that Corporation, and continued a judicious and useful member and friend and helper of that institution until the close of his life. He was a member of the Congregational Church and Society in Middlebury as well as in Cornwall, and everywhere a firm advocate and supporter of religious and literary institutions. He was somewhat reserved in his conversation and manners, and possessed an uncommonly cool and deliberate judgment and conservative disposition. By these traits he exerted, in all his relations, an extensive and salutary influence." "He was one of the first in this part of the country," remarks Dr. Merrill in his semi-centennial discourse, "who conducted a large farm without the use of spirituous liquors. Indeed he was incessant in every good work, till death released him from his labors, October 8th, 1819, at the age of fifty-three years."

CHAPTER XXI.

EDUCATIONAL — SCHOOLS—FIRST DIVISION OF SCHOOL DISTRICTS—SCHOOL LANDS — SUPERINTENDING SCHOOL COMMITTEE—APPROPRIATION OF SURPLUS FUNDS FOR SCHOOLS — SCHOOL HOUSES — "OLD RED" SCHOOL HOUSE — "BRICK" SCHOOL HOUSE — CHANGES IN DISTRICTS — SCHOOL SUPERINTENDENTS — SELECT SCHOOLS.

Among the early movements of the first settlers of Cornwall, was the adoption of measures to secure for the community, facilities for education. At the annual March meeting, March 5, 1787, Thomas Bentley, Eldad Andrus, Jared Abernathy, William Slade, James W. Douglass, Roswell Post, and John Rockwell were chosen a committee to divide the town into convenient school districts.—They promptly discharged their duty, and reported to the town March 15, a division into seven districts, with boundaries as definite as the partially settled lands of the town would permit.

The *first* district embraced very nearly that part of the town afterward annexed to Middlebury—much of the southern portion of which, was, at that time, deemed unlikely to be occupied by the families of settlers, and was, for that reason, left out of account in the division. The first school house, within the present limits of Cornwall, designed to accommodate District No. 1, under the division of 1787, I am informed was about sixty rods south of Samuel Blodget's.

The *second* district was in the north-western part of the town,

embracing the territory between the first district and the western boundary of the town, and two miles south from the line of Weybridge. These limits included most of what is now the 1st and 7th districts. The first school house in what is the present first district, was just north of Lavett Samson's.

The *third* district embraced what is now the 2d, with a small portion of the 6th. The first school house was near the present house in No. 2, though on the opposite side of the highway.

The *fourth* district embraced very nearly what is now the 3d, an early school house having been located just south of the present residence of Maj. Orin Field, on the east side of the road.

The *fifth* district embraced what is now the 4th and the south part of the 5th. The first school house was south of Esq. Janes'—afterward on the corner opposite the present house.

The *sixth* district embraced nearly what is now the 5th. The first school house was where Edwin Walker now lives.

The *seventh* district embraced what is now the 6th. The first school house was just south of the late Rufus Mead's.

The seventh embraced what is now the sixth.

The first school taught in town, of which I have been informed, was kept by a Miss Kilbourn, in Capt. Benton's barn. Miss Jerusha Bell of Weybridge, taught one summer in Cornwall at a very early date and her brother Salmon Bell taught several winters.

Among the early teachers in the north part of the town, was Wm. Arthur Stirling, an Englishman, said to have been of noble lineage, who was distinguished for his peculiarly attractive handwriting. Jacob Linsly was also much respected as a teacher, and continued in the employment, for many successive years, in the north part of the town, sometimes in the common schools, and sometimes in select schools, his reputation securing him full employment.

In 1786, the town, for some reason not entered in the record, voted to sell the school lands, and appointed a committee for the purpose, but in March, 1788, another committee was appointed "to take care of the school lands," from which we infer that they were not sold, or that the sale, if made, amounted only to a permanent

lease, which is the tenure by which they are held by their present occupants. These lands which were surveyed in several lots in different parts of the town, are now occupied, those in the west part, by Simeon S. Rockwell, John Rockwell, Rollin W. Foot, and P. B. Warner; — and those in the east part by Z. B. and E. R. Robbins—under permanent leases. Some portion of the Cornwall school lands lie within the present limits of Middlebury.

In September, 1789, the subject of school districts was again before the town for consideration, and a committee of seven was appointed to propose such alterations as they should think proper. Their report, which was rendered and adopted at the March meeting in 1790, is not recorded, but made some changes in the number of the districts, not particularly specified — it having been voted at the same meeting, "to set Elisha Wright to the eighth district, also, Ethan Andrus to the ninth district."

At the annual March meeting in 1791, the Selectmen were empowered, "to alter the school districts, from time to time as they shall think proper." By a vote passed in September, 1794, the first district which, as we have seen, embraced much of the territory afterwards set off to Middlebury, was divided nearly in the middle, by an east and west line, and the south part of it was called the 10th district.

In March, 1806, a committee appointed "to examine into the condition of our school lands, and the money arising therefrom," reported, but with what results we are not informed.

December 26, 1811, a motion was made that "each district retain their own money that was raised by the school tax, for the benefit of the school in their own district."—Negatived, a tax having just been voted of one cent on a dollar, to be paid into the town treasury.

March 12, 1822, the trustees of school lands were directed "to re-lease, or lease anew, all the school lands in Cornwall heretofore leased except that part of the timber lands in Middlebury, for at least thirty-four dollars annually, and the land be holden for the payment thereof; which motion prevailed."

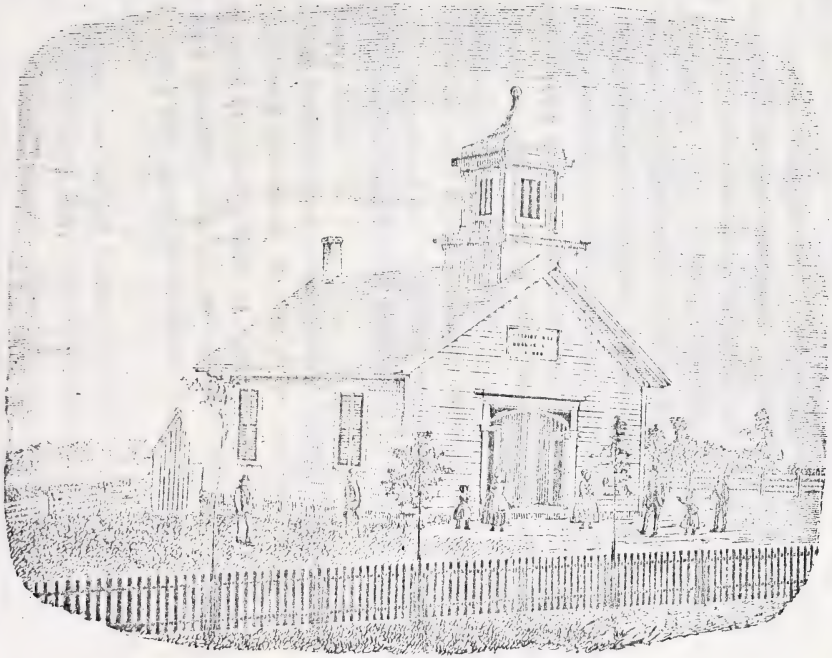
In 1828, a committee was appointed by the town to arrange the

districts anew. The arrangement which they reported still remains, excepting changes more recently made in the second and third districts—the third having its northern limit extended northward so as to embrace a part of the second. It will be sufficiently precise for our present purpose, to say, without specifying the exact boundaries of the districts, that the 1st is located in the northeast part of the town—the 2d, 3d and 4th, on the main north and south road from Middlebury to Whiting. The 5th embraces what is now known as West Cornwall. The 6th is located next north, on the west north and south road through the town, and the 7th on the Bridport road in the north-west part of the town. A few families in the south-west part of the town, have many years been connected with the 7th district of Shoreham.

These districts have all provided themselves with commodious school houses. Several of them, which have had occasion to build anew recently, have erected structures attractive in their external appearance, and well finished within. Four of the houses are surmounted by belfries, and three are furnished with bells. All have black-boards, and some of them have valuable maps.

To one of the early school houses, known by all familiar with the history of Cornwall for the last half century, as the "Old Red School House," perhaps a more particular allusion may be appropriate. The site is beautiful, with a landscape bounded on the north-west and west, by the Adirondack mountains of New York; on the south by the hills of Sudbury and Hubbardton; on the east, by the Green Mountains, visible almost from Killington Peak to Mansfield Mountain, a distance of more than sixty miles. Aside from its location, there are two points in the history of this memorable structure, which render it an object of more than usual interest.

Here, for a long series of years, were held the meetings of the "Young Gentlemen's Society"—an association, which, in another connection, is more minutely described. Here, too, as the house was contiguous to his dwelling, the venerable Father Bushnell was accustomed, during his long ministry, ordinarily to hold his Sabbath evening "conference." Here, he came at the appointed hour,



SCHOOL HOUSE NO. 2, NEAR THE SITE OF THE OLD RED SCHOOL HOUSE.

usually bringing in one hand his favorite chair, and in the other, his Bible and hymn book. Here, many survivors of his charge, in imagination, can yet see and hear him dispensing in the formal lecture, or more commonly in social and familiar remarks, truths fraught with eloquence divine.

Few school houses, probably, have been the scenes of more deep conviction of sin, and of more triumphs of renewing grace. In God's book of remembrance are recorded the labors of many pious students of Middlebury College, who were led, during the frequent revivals of religion under Father Bushnell's ministry, to meet the assemblies here convened. Here, Fisk and Parsons and Henry, and a multitude of other young men, loved to sit under his paternal counsels, and, in turn, add their exhortations to his own. Here, the eccentric Marshall, in the early days of Father Bushnell's ministry, urged his quaint, but forcible expositions of divine truth on the consciences of his hearers. Here, the venerable colored preacher, Father Haynes, was wont, occasionally, to preach, pointing his hearers, with unerring retentiveness of memory, to chapter and verse, for any passage to which he wished to direct their attention. Here, a long list of ministers, whose friendship for Father Bushnell and respect for his virtues, led them in their journeys, to spend a Sabbath in his family, were wont to favor his people with their instructions.

But this structure thus distinguished, having, for more than half a century, well answered the end of its erection, like all earthly things, grew old and yielded its place to another, erected near the same site, more ample in its proportions and more modern in its finish. May the "glory of the latter house be greater than of the former."

Another of our school houses, in which were witnessed similar displays of divine power, was that known as the "brick school house," in West Cornwall. Here the venerable Deacons, Daniel Samson and Jeremiah Bingham were wont to conduct religious services, with a devotion that was always engaging, and with a power that was deeply impressive.

From the year 1838 it has been the usage of the town to ex-

pend the income of the surplus revenue deposited in their treasury for the support of schools. For several years, this item of public money was distributed equally among the districts.

The people of Cornwall have ever shown their interest in the improvement of their schools, as well as their law-abiding propensity, by complying with the requirements of law in appointing all the officers specified in the statutes, to secure proper qualifications in teachers and a suitable superintendence of the schools. In 1828, Jedidiah Bushnell, Elijah Benedict, Isaac Tilden, Horace Janes, Truman Post, Zenas Skinner, and Jesse Ellsworth—one in each district, were appointed a superintending committee of schools. The number was in subsequent years reduced to three, and this number continued to be appointed at the annual town meeting, until a change in the statutes. Under the present school system the town appoints but one Superintendent, who is expected to guard the schools against imperfectly qualified teachers, to examine them and report their condition to the town at the annual March meeting.

The following persons have held this office: Lyman Matthews was first appointed superintendent under the present law, and held the office one year, declining re-election on account of ill health.—Lucius L. Tilden next held the office two or three years. Then B. F. Bingham and David Hall for some years. L. Matthews, the present incumbent, has discharged the duties of the office the past five years.

There is no reason to doubt that the number of children in Cornwall is far less in proportion to the whole population than formerly—so much less as unfavorably to affect the most sparsely settled districts. The reason of this decrease is a question for the the solution of the Physiologist.

Private schools have been attempted in our town, and though temporarily successful have not been of long continuance. One taught by Rev. Amzi Jones near the Fair bridge in the north-west part of the town, was established many years since, but was not long sustained.

B. F. Bingham also established one in west Cornwall at a later

date, which promised well until his removal from town. It may be added that select schools for a quarter or for several quarters each, have repeatedly been kept with much temporary benefit.

It was long the practice in Cornwall, to employ male teachers in winter, and females in summer. Of late years the diminished size of several of our schools, and it ought perhaps to be added, the improved qualifications of female teachers, have led to their employment in the winter as well as in summer. The change, especially in our smaller schools, probably is not attended with any disadvantage. The time was when it was accounted an important, if not an indispensable qualification of a female teacher, that she should be a proficient in needle-work, and instruction in this art was a prominent part of her duty. Often it was true that girls were taught to feel more concern about their "sampler," than about their intellectual attainments, as the former was of course expected, on examination day, to be the principle object of praise or censure. Highly as we may appreciate dexterity in needle-work, there are few, doubtless, who do not regard its banishment, from our schools, as a daily exercise, a desirable reform.

While we are constrained to admit that modern common schools are in some respects superior to those of earlier days, they have also their comparative defects. We crowd them with an undue variety of studies, some of which belong to the high school, or the college, and thus too often make superficial scholars. Another defect of our schools is the lack of adequate discipline. It will not be denied that, under the system of government which authorized the teacher to enter the school room with his formidable rod, as a badge of office, and to use it as though afraid that lenity might spoil his pupils, some instances of hardship occurred. But can we doubt that under that regime stable men and well trained women were reared? Can we doubt that mental discipline, habits of order, of application and obedience were more efficiently promoted, than they can be under a system which imposes little or no restraint? The present tendency is so obvious to extreme leniency in school discipline, that words of caution may be pondered with salutary effect.

CHAPTER XXII.

EDUCATIONAL—YOUNG GENTLEMEN'S SOCIETY; CONSTITUTION AND RULES — MEETINGS — INCORPORATION — LIBRARY — LANE LIBRARY ASSOCIATION—ITS CONSTITUTION AND LIBRARY.

It would be allowing too much credit to our common schools to ascribe the mental characteristics of our citizens wholly to their influence. Among the early settlers, Linsly and Bingham and Slade and others, if not themselves highly educated, were yet *well* educated—too well educated, not to appreciate intellectual discipline in the community to which they belonged. Hence, their precepts were enforced in the home circle by the more silent, but not less potent influence of their example. Their children were early taught that their respectability and usefulness would be proportionate to their mental and moral cultivation. Those children failed not to draw the inference that they should make the most of the common school, as a primary, and at that period, only accessible source of instruction. That it was well improved is evident from the fact that a fair proportion of those born within the first ten years after the settlers here made their permanent abode, acquired a collegiate education. A town library, of limited extent, was established at a very early period, which was sustained for several years.

An invaluable source of improvement was presented to the youth of Cornwall,about the year 1804, only about twenty years after the first permanent settlement of the town, in the formation of a Lite-

rary Society, denominated "The Young Gentlemen's Society." Its constitution, which both for brevity and completeness, is not often surpassed in that species of composition, will doubtless be re-perused with pleasure by many of its once active members, now scattered in every portion of our land. It reads as follows:

CONSTITUTION.

PREAMBLE.

To promote order, and useful knowledge, and to secure the advantages of an association, We, the members of "*The Young Gentlemen's Society in Cornwall,*" have adopted the following Constitution:

ARTICLE I.

Sec. 1. No person under the age of fifteen years, can be admitted a member.

Sec. 2. Each person on his admission, shall pay to the Treasurer, a sum not exceeding two dollars, nor less than twenty-five cents.

Sec. 3. There shall be three terms in each year; the *first* commencing on the 10th of September, and ending on the 10th of December: the *second*, extending from the 10th of December to the 10th of March; and the *third*, from the 10th of March to the 10th of September.

Sec. 4. The Society shall assemble, during the *first* and *second* terms, once at least, in each week.

Sec. 5. The sessions shall be holden, and the library kept within one mile, north or south, of the present site of the Red school-house, and within twenty rods of the highway, on which said house is standing.

ARTICLE II.

Sec. 1. The Society may receive individuals of worth and respectability in the character of *Honorary Members.*

Sec. 2. Honorary Members, at the Meetings, are expected to observe the same rules of order, as other members. They may express their sentiments on any question before the Society, but vote only on questions relating to this Constitution.

Sec. 3. Honorary Members cannot be eligible to office.

Sec. 4. Honorary Members cannot be required to pay admission bills or taxes; nor can they be subject to fines, excepting under the laws, which regulate the use of the library.

ARTICLE III.

Sec. 1. The officers of the Society shall be a President, a Vice-President, Secretary, Librarian, Treasurer, a Prudential Committee and an Auditor.

Sec. 2. The *President*, or in case of his absence or inability, the *Vice-President*, to which offices, none shall be eligible under the age of eighteen years, shall maintain order in the meetings, put to vote all motions regularly made; criticise all performances, and call extra meetings.

Sec. 3. The *Secretary* shall write and preserve a correct journal of the proceedings, and report to the Judicial Committee all instances of negligence.

Sec. 4. The *Librarian* shall keep an exact catalogue of the books, and superintend the concerns of the library, as required by law.

Sec. 5. The *Treasurer* shall receive admission bills, taxes and fines; make no payment without the direction of the Society, and present, at the last weekly meeting of each term, an account of his receipts and expenditures.

Sec. 6. The *Prudential Committee* shall be composed of three persons, above the age of eighteen years; who shall receive subscriptions and donations; select and purchase books; assist the Librarian in making all necessary arrangements in the library, and report their receipts and expenditures, and the state of the library, at the last weekly meeting of each term.

Sec. 7. The *Judicial Committee*, to be composed of three persons, shall take cognizance of all instances of negligence and disorderly conduct.

Sec. 8. The *Auditor* shall examine the reports of the Prudential Committee, Librarian and Treasurer, and write upon them an expression of his opinion.

Sec. 9. There shall be a Committee, of which the President, Vice President and Secretary shall be members, to examine candidates for admission into the Society.

Sec. 10. *Permanent Elections* shall be made by ballot, and a majority be adequate to a choice.

Sec. 11. An office, vacant by abscence, or resignation, may be filled *pro tempore* by nomination.

Sec. 12. Permanent elections, and the examination of the official reports, shall be the first business of the last regular meeting in each term.

Sec. 13. No member after the payment of ten dollars, by donation, shall be the subject to fines for absence at meetings for ordinary business; and to *married* members, who have not paid the said

sum, the same exemption shall be extended, upon the annual payment, in advance, of one dollar.

Sec. 14. The Society may permit the use of the library by the widows and children of those deceased members, who have given the sum of ten dollars.

Sec. 15. Should the Society ever omit for a specified time, or entirely discontinue their stated meetings, the *library* shall not be destroyed, by dividing it among the members, but shall remain a permanent library, for the use of the proprietors, bearing the name of The Young Gentlemen's Society Library.

ARTICLE IV.

Sec. 1. The rights and privileges of members shall be suspended, for refusing to pay admission bills, taxes and fines; and if the offender persist in his refusal, he shall be expelled.

Sec. 2. Profane or obscene language before the Society, shall be punished by an admonition from the President, and, if repeated, by expulsion.

Sec. 3. If a member, without just cause, frequently neglect to attend the stated meetings, he may be expelled.

ARTICLE V.

Sec. 1. The Society may determine the rules for their own proceedings; punish for disorderly behavior, and with the concurrence of two-thirds in town, expel the members, and impeach the officers.

Sec. 2. Without the concurrence of two-thirds, both of the *Ordinary* and *Honorary* Members in town, the Society shall not alter this Constitution.

Of the founders and original members of this Society, most have finished their work, and entered upon their reward, while a few yet survive. Of the former were the late Gov. Slade, Hon. Ashley Samson of Rochester, N. Y., Rev. Reuben Post, D. D., of Charleston, S. C., Frederick Ford, M. D., Levi F. Tilden and Dea. Asahel Bingham of Cornwall. Of the latter are Horace Linsly, Esq., of Barre, N. Y., and his brother Rev. Joel H. Linsly, D. D., of Greenwich, Conn. Dr. Linsly informs me that Mr. Joseph Sill, at that time a member of Middlebury College, and, temporarily, a teacher in Cornwall, also bore an active part in its organization. It was modeled after the Philomathesian Society of Middlebury College, which had just been formed, and its exercises were similar—

composition, declamation discussion and criticism. The several exercises were assigned by the Secretary, each member taking his turn in alphabetic order, and each being considered under obligation to perform the part assigned him at the previous meeting. Four disputants were designated at each meeting for the succeeding meeting, who, by mutual agreement, selected a question from a list on the Secretary's book, to which each member might add at pleasure. Two of these disputants were expected to advocate the affirmative, and two the negative of the question chosen, as they might agree, and to prepare themselves as best they might for their duty. After the expression of their views, the question came before the meeting for a free utterance of opinion, and the discussion was concluded by a yea or nay from each member, indicating his opinion, in response to the call of his name by the Secretary. It is perhaps needless to add that these exercises often elicited powers, of the possession of which the performers were themselves unaware; and the discovery of these powers, we may not doubt, in many instances changed the current of thought and purpose in respect to a pursuit for life.

The meetings were held on Thursday evening of each week, from September 10th to March 10th; but were suspended from March till September, on account of the shortness of the evenings, and the inconvenience of attending such exercises by those engaged, as were the majority of the members, in agricultural pursuits. The place of meeting was the Red School House, from the organization of the society till 1832, when the body provided itself with accommodations, by adding an upper story to the Lecture Room of the Congregational Society, alluded to in another place. The same year the Society obtained an act of incorporation from the State Legislature, which perhaps rather diminished than increased its strength, by changing its purely voluntary character. That this was the case, is the opinion of some who were deeply interested in its welfare. Regulations which are readily submitted to as the rules of a voluntary association, become irksome to many, when they wear the form and authority of law. Some in this case became restive who had been quiet. About this time, also, the subject of slavery as

well as certain proposed reforms in government, non-resistance, &c., became topics of all absorbing interest in Cornwall, and as might have been expected, found their way into all the meetings of this Society. Whatever the topic proposed, its consideration ended in the discussion of these matters. Many members ceased to feel an interest in meetings in which excited and angry dissention, forced itself into the place of deliberate and profitable discussion. The meetings waned in interest, and though attempts were made subsequently for many years to revive the former interest, they were in vain. The Society ceased to be what it had so long been, a centre of interest to the youth and middle aged, and an invaluable source of mental and moral improvement in the community.

In the early periods of the Society, its regulations were very rigidly enforced,—minor violations of them, such as absence or tardiness at its meetings, being punished by fine, unless the delinquent presented to the *Judicial* Committee, a satisfactory reason for his delinquency. More grave offences were punished by admonition, or expulsion. Election to membership was itself a certificate of character highly prized by most youths, while expulsion involved disgrace which few young men were willing to incur. In the autumn of each year the Society was accustomed to hold an anniversary, on which occasion a discussion was conducted by the more experienced members, and a formal oration or address, was delivered, usually, by some member who had enjoyed the advantages of a collegiate education. These anniversaries, which drew together large audiences, not only furnished instruction and amusement to the community, but proof of the value of the Society to its members, as a source of improvement.

In connection with the exercises of the Society, its originators planned the establishment of a Library, which should help to form a reading as well as thinking community. This was commenced by liberal donations from the *honorary* as well as *ordinary* members, and was increased from year to year, by special collections for the object, until it came to number more than four hundred volumes of History, Biography, Travels and General Literature, of select char-

acter, and of permanent value. The Library, which, by the Constitution, was required to be kept "within one mile of the Red School House," was early located in the dwelling of Dr. Ford, who was appointed Librarian, and continued in charge of it till his death. Each member was allowed to draw two volumes at a time, and retain them six weeks, with a fine, after the expiration of that period of twelve and a half cents, and one cent each day until returned; 12 1-2 cents for each grease spot or leaf turned down; and for tearing out a leaf, or more serious damage, the rules required the furnishing of a new volume, or giving satisfaction to two-thirds of the Society. Under these regulations, the Library, though for some years past it has had less careful supervision than formerly, still remains, with the exception of a few lost volumes, in a state of excellent preservation.

It will be gratifying to many of the early proprietors and patrons of this Library, to be informed that its existence and usefulness are perpetuated, by its union with the Library of the Lane Library Association, recently established under the following circumstances:

Near the close of 1858, Mr. Gilbert Cook Lane, a graduate of Middlebury College, and a young man of much promise as a scholar and a christian, died of pulmonary disease. By his will, made near his death, he left a legacy of one hundred dollars to aid in establishing a Library, provided that the town or individuals would, by subscription, or otherwise, increase the sum to five hundred dollars. Availing themselves of this stimulus, several gentlemen who had long desired to see some additional provision made for the reading of the community, proposed a joint stock company, with transferable shares of five dollars each, eighty of which at least, should be secured to render any subscription binding. The plan was executed, and through the liberality of several subscribers in taking five shares each, more than the necessary amount was pledged, and the legacy was secured. An Association was formed near the close of 1859, duly organized under an existing statute, with the designation above named—"The Lane Library Association of Cornwall." Its Constitution prescribes the necessary officers for the transaction

of its business;—the keeping of its records, the management of its Library, and the preservation of its property. The Association proposed to the Young Gentlemen's Society, whose regular meetings had been for some years suspended, that they should unite their Library with that of the new organization, keeping the two distinct, yet placing them both permanently under the control of the Librarian of the Lane Association, chosen, also, to the same office by the Young Gentlemen's Society; and tendering the free use of the united Library to all who were entitled to draw books from that of the Society. By this arrangement, harmoniously consummated, decided advantages were gained by both Libraries. The old Library was replenished by the addition of modern books, and the new library was saved the expense of purchasing the standard works already embraced in the old. Henry Lane, Esq., has been chosen Librarian, under whose supervision the united Library has been skilfully arranged and judiciously managed.

The Library, as arranged, now contains about nine hundred volumes, in every department of knowledge likely to be sought in an agricultural community. A portion of the funds moreover have been reserved for future use. It should be added that very valuable additions have recently been made to the Library by the Hon. Solomon Foot.

I present to the reader a copy of the Constitution and By-Laws of the Lane Library Association, which are made designedly brief and simple:

CONSTITUTION.

WHEREAS, the late GILBERT C. LANE has left to the inhabitants of Cornwall, a Legacy, to aid in the establishment of a Library in said town, for the purpose of promoting literary and scientific knowledge: Therefore, we, by these articles do associate ourselves together, with all such persons as may hereafter subscribe these articles, as a Corporation, under the first section of the eighty-fifth Chapter of the Compiled Statutes, for the purpose of establishing and maintaining a Library in said Cornwall, and in the method provided in the following articles:

ART. 1.—The object of this Association is to promote useful knowledge among its members, by establishing a Library in said Cornwall, and for this purpose the association shall have power to

purchase Books, Maps and Pictures. Provided, however, that not less than eighty shares shall be subscribed and paid into the treasury, previous to December first, eighteen hundred and fifty-nine and before any expenses are incurred.

ART. II.—This Association shall be styled the LANE LIBRARY ASSOCIATION, of Cornwall.

ART. III.—The stock of this Association shall be not less than four hundred dollars, divided into shares of five dollars each, and each share shall be entitled to one vote, in all concerns of the Association.

ART. IV.—Any person may become a member of this Association by subscribing his name to these articles, and becoming the owner of one share of the stock.

ART. V.—This Association shall hold its annual meeting on the second Tuesday of January annually, at which time its officers shall be elected by ballot.

ART. VI.—The officers of the Association shall be a President, Vice President, Secretary, Treasurer, Librarian, and four Directors, who shall hold office until their successors are chosen, and who together shall constitute a Board for the transaction of its business, in accordance with such rules and by-laws as the Association shall, from time to time adopt.

ART. VII.—This Constitution may be amended at any annual, or special meeting called for the purpose, by vote of a majority of the whole number of shares.

BY-LAWS.

1.—Occasional meetings of the Association may be called at the request of three members, by a notice thereof posted by the Secretary, in two public places in town, at least ten days before the meeting.

2.—The Treasurer of the Association shall make a detailed report of the state of the Treasury at each Annual Meeting, or oftener, if required.

3.—The Librarian shall keep a correct account of all books drawn from the Library, and shall make a full report of the condition of the Library at each Annual Meeting.

4.—The Board of Directors shall, at each Annual Meeting, make a general report of the condition of the Association.

5.—Transfers of stock may be made by members, of which the Certificate of the Treasurer shall be sufficient evidence.

6.—The Board of Directors may, from time to time, purchase additional books for the Library.

7.—The Board of Directors shall have power to make such arrangements, and defray such charges as, in their opinion, the interests of the Association shall require.

CHAPTER XXIII.

NATIVES OF CORNWALL WHO HAVE ENTERED THE SEVERAL PROFESSIONS—CLERGYMEN.

As the birth-place of most of the sons of Cornwall, who have entered the professions, has already been designated in the description of the residences of their parents, there will be occasion only to mention the date of their birth, with brief allusions to their pursuits, or other incidents in their history. As the largest number have devoted themselves to the clerical profession, I place them first in the list, and for convenience of reference, place their names in alphabetical order.

MINISTERS.

JOSEPH RAPHAEL ANDRUS was born April 3, 1791. Having completed his collegiate course at Middlebury in 1812, he spent the following year as a resident graduate at Yale College. His theological studies were pursued, partly at Andover, and partly with Bishop Griswold of Rhode Island, from whom he received Episcopal ordination. He labored for a few years in different localities in Massachusetts, northern Vermont, and Virginia,—his heart, meanwhile being deeply interested in the cause of African colonization. To this cause he at length devoted his life, and sailed for Africa in January, 1821, as the first agent of the American Colonization Society, accompanied by a colony of negroes. He fell a victim to the climate July 28, only a few months after his arrival. While

living, Mr. Andrus was held in high esteem for his Christian virtues, and his voluntary sacrifice of himself for the welfare of benighted Africa will cause him to be remembered as one of her most earnest friends. His name will be repeated with admiration, gratitude and love, when the Gospel shall terminate her savage strifes, and stay the traffic in the blood of her children, — shall illuminate their dark abodes, and transform them into safe, and quiet and peaceful homes; when the dwellers on her plains and in her vales shall sing, in unison, peans of thanksgiving to the Lamb that was slain for their redemption.

Benjamin Stevens Baxter was born August 8, 1809. He has, for several years, been located as pastor at Leon, Wisconsin.

Luther Palmer Blodget was born March 19, 1783, and fitted for College at the Addison County Grammar School, and graduated at Middlebury in 1805. He studied theology with Jeremiah Atwater, D. D., first President of Middlebury College, and with Rev. Jedediah Bushnell of Cornwall. He was settled in Rochester, in this State, twelve years, as Pastor of the Congregational Church; afterward in Jericho for eight years. Since his removal from the latter place, he has labored at Little Falls, at Sherburne, and at Exeter, N. Y. His present residence is at Cooperstown, N. Y.

Luther Goodyear Bingham was born June 10, 1798. He fitted for College at Newton Academy, Shoreham, and was a graduate of Middlebury College in 1821. The following year he spent as a private tutor in the family of Hon. Bushrod Washington of Virginia. He completed his course of theological study at Andover in 1825, having spent a part of the preceding year as a Tutor in Middlebury College. Soon after leaving Andover, he was settled as Pastor of the Congregational Church in Marietta, Ohio, where he remained thirteen years, having, during this period, exerted an important influence in establishing the Collegiate Institute at that place. After his removal from Marietta, he resided five or six years in Cincinnati, as agent of the Western Education Society. He was pastor of the Congregational Church in Williston, in this State, from 1845 to 1851, and has since resided in the City of New York, as a reporter for the newspaper press.

HIRAM BINGHAM was born in 1815, and graduated at Middlebury College in 1839. Having pursued the usual course of study at the Theological Seminary at Andover, he was settled as Pastor of a Church in Portsmouth, Ohio. While resident there, he was appointed Professor of Chemistry, and Natural History in Marietta College. This office, after a few years, he resigned and resumed ministerial labors in Windham, Ohio, where he still resides, occasionally disabled by a bronchial affection.

JOEL S. BINGHAM was born in 1815. He entered Middlebury College, but did not complete his collegiate course. He was first settled as pastor at Charlotte; removed thence to Leominster, Mass., and has since been for several years the esteemed Pastor of a Church in Westfield, Mass, where he still continues.

HENRY BOYNTON was born July 5th, 1800. In early life Mr. Boynton was apprenticed with Mr. Asa Bond to the business of tanning and shoemaking. Having become hopefully pious, he commenced study for the ministry. His theological studies were pursued with Rev. Josiah Hopkins of New Haven, and he was licensed to preach by the Addison Association. He first labored in Bristol, where he remained a year or two. Since his removal from Bristol, he has never been installed over any pastoral charge, but has preached in several places as a supply.

DAVID FOOT was born April 13, 1813, and fitted for College at Shoreham and Brandon Academies. He completed his collegiate course at Middlebury in 1838, and the following year was principal of the Academy at Moriah, N. Y.; — was three years, 1840–'43, Pastor of the Baptist Church in Nassau, N. Y. — was four years Pastor in Hannibal, N. Y., and in 1747–48 was Pastor of a new Church formed from the Church in Hannibal, to which he had previously ministered. He received a call to settle in La Grange, N. Y. — preached there the last Sabbath in May, and died of brain fever the next Thursday, June 1st, 1848.

HENRY NORMAN HUDSON was a native of Cornwall, but the date of his birth I have no means of ascertaining. He received the degree of Bachelor of Arts at Middlebury in 1840, and was for some years known as a lecturer on Shakspeare. He then became

an Episcopal clergyman, and was some time editor of the N. Y. Churchman, published in the City of New York. He has published Lectures on Shakspeare; one or more Sermons, and an Edition of Shakspeare's works. He has acquired considerable distinction in this department of editorial labor.

IRA INGRAHAM was born December 30, 1791. He fitted for College at the Addison County Grammar School. After completing his collegiate course in 1815, he became the principal of an Academy at Powelton, Georgia, where he continued three years. While there, he pursued the study of theology, under the care of the Harmony Presbytery of that State. Having resigned his place as teacher in Powelton, he returned to Cornwall and prosecuted theological study under the instruction of Rev. Dr. Bates of Middlebury College. In 1820 he became Pastor of the Congregational Church in Orwell, where he remained three years. From Orwell he removed to Bradford, Mass., where he was Pastor six years. From 1830 to 1835 he was Pastor in Brandon, in this State. From 1835 to 1839 he was Secretary of the Vermont Domestic Missionary Society, still having his residence in Brandon. He removed to Lyons, N. Y., in 1839, and became Pastor of the Presbyterian Church of that place, where he remained till 1848. In 1850 he was appointed agent of the Society for promoting Collegiate and Theological education at the West, and has since resided at Geneva, N. Y.

AMZI JONES graduated at Middlebury College in 1828. After his graduation, he was Preceptor of Newton Academy, at Shoreham. He afterwards became a Baptist clergyman, and labored several years in New Hampshire. Owing to the failure of his health, he resided, for a considerable period, on a farm in Greenfield, N. H. More recently he has spent several years in Cornwall, but has returned to his former place of abode in New Hampshire.

AHIRA JONES, brother of the preceding, is also a Baptist clergyman. He was born in 1808, and graduated at Waterville College, Maine, in 1836. He has occupied several different fields of labor, having, however, labored mostly in Maine, and is now engaged in secular pursuits.

ZEBULON JONES, a brother of the two preceding, born September

8, 1810, is a graduate of Middlebury College. His studies preparatory to entering College, were pursued at Newton Academy. He was Principal of Hancock Academy, N. H. 1836–37; was Pastor in Peterboro', N. H., 1839–43; and at Hampton Falls, N. H., from 1843–52. He now resides in Cornwall. While at Hampton Falls, he was also Principal of Rockingham Academy. In 1850, he was appointed Commissioner of Common Schools for Rockingham County, and elected President of the New Hampshire Board of Education.

Joel Harvey Linsly, D. D., was born July 15, 1790. He fitted for College under the instruction of Rev. Jedediah Bushnell, and at Addison County Grammar School. After his graduation at Middlebury College in 1811, he taught one year in Windsor. He then commenced the study of law with David Edmond, Esq., of Vergennes; was two years Tutor in Middlebury College. After resigning this office, he completed the study of his profession with Hon. Peter Starr, of Middlebury, and was admitted to the bar. He now formed a business partnership with Mr. Starr, and practiced his profession till 1821. But legal practice was not in accordance with his tastes, and he felt constrained to devote himself to the ministry. As preparatory to his work he pursued the study of theology about two years at Middlebury and at Andover. Having spent a year in Missionary labors at the South, he became the Pastor of the South Congregational Church in Hartford, Conn., where he remained eight years, when he was dismissed and speedily installed Pastor of Park Street Church, Boston. After a residence of three years in Boston, he was elected President of Marietta College, Ohio. This office he resigned in 1846, having discharged its duties ten years, and resumed his favorite labors—those of the ministry. Since 1846, he has been Pastor of the Second Congregational Church in Greenwich, Conn. He received the degree of D. D. in 1837. His lectures to the Middle Aged, published while he resided at Hartford, and several subsequent works have been well appreciated by the community.

Joel Linsly, a nephew of the preceding, was born in 1828. His classical studies were pursued at Hamilton College, and his

theological, at the Union Seminary New York. Mr. Linsly has preached as a Licenciate, but whether he has received ordination I have not learned.

HIRAM MEAD was born May 10, 1827, and graduated at Middlebury College, with the class of 1850, his preparatory studies having been pursued at Burr Seminary, Manchester. After finishing his collegiate course, he was employed two years, as a teacher at Flushing Institute, Long Island, and was then two or three years Tutor in Middlebury College. His course of theological study at Andover, he completed with the class of 1857, and was soon after settled Pastor of the Congregational Church at South Hadley, Mass., where he still remains.

CHARLES MARSH MEAD, brother of the preceding, was born Jan. 28, 1837. He fitted for College mostly at Flushing Institute, L. I., and graduated at Middlebury with the class of 1856. He was employed two years as teacher of Languages in Phillips Academy, Andover; was then Tutor in Middlebury College two years, and has pursued the usual course of theological study at Andover. He has preached as a Licenciate, but has not been ordained.

AMMI J. PARKER was born in 1802, but removed with his father, Dea., afterward Rev. James Parker, to the north part of the State. He early entered the ministry, and has devoted his life to arduous and self-sacrificing missionary labors among the "new settlements" in Canada East, making Shipton his place of abode.

LYMAN B. PEET was born March 1st, 1809. He graduated at Middlebury with the class of 1836; passed through the usual course of study at the Theological Seminary, Andover, and became a missionary of the American Board of Commissioners for Foreign Missions, after having served two years as a financial agent of that body. Mr. Peet was first located at Bankok, Siam, from which mission he was soon transferred to China, and has for many years had his residence at Fuh Chau. Some three or four years since, he visited this country to secure for his motherless children a home, which had been kindly tendered by a Christian family. Having thus availed himself of the provision providentially made for his children, and seen them established in their new

home, he married a lady from Massachusetts, and returned to his oriental abode and labors.

Reuben Post, D. D., was born Jan. 17, 1792, and graduated at Middlebury College in 1814. The year following he was the Principal of the Addison County Grammar School. In the autumn of 1815, he entered the Theological Seminary at Princeton, and having completed the usual course of professional study at that institution, was, in 1818, installed Pastor of the first Presbyterian Church in the City of Washington, where he continued until 1836, officiating, also, a part of the time, as Chaplain to Congress. Having resigned his charge in Washington in 1836, he removed to Charleston, S. C., and became Pastor of the Independent Congregational Church in that city, where he remained till his death in 1859. The characteristics of Dr. Post, as a man, were gentleness, kindness and prudence—as a Christian, simplicity, guilelessness and fidelity—as a minister, discretion and singleness of devotion to his work. His reading in the pulpit, especially his reading of hymns, was rarely surpassed. The late John Quincy Adams, whose official duties led him to spend most of his time in Washington, chose Dr. Post as his Pastor, and was a constant attendant on his ministry. No other clergyman, probably, has for so long a period and with so great acceptance, filled any one pulpit at Washington.

From a discourse preached at the funeral of Dr. Post, by the Rev. J. L. Kirkpatrick, D. D., I borrow several extracts, which will show the estimation in which he was held by those among whom his labors were performed, during nearly a quarter of a century before his decease. The sermon was based on the Acts xi:24. *For he was a good man and full of the Holy Ghost and of faith.* After some comments, the preacher proceeds:

Dr. Post was a *good* man. In any sense of the words admissible; in the sense in which they were applied by Divine inspiration to Barnabas—by the testimony of all whom I have ever heard speak of him, of the pious and the religious, of those who were the longest acquainted with his worth, and of those who had the slightest knowledge of his manner of life, he stood accredited before the Church and the world, as a man of piety—a man who sought diligently and scrupulously to discharge his obligations to God and his

fellow-men. His infirmities and his faults, whatever they were, were all such as comported with purity of life, honesty of purpose, kindliness of heart, and devotion to duty. I suppose it to have been impossible for any one to pass a half hour in his company, in any of the various positions in which he was to be found, without receiving this impression of his character. There was an effluence from his very countenance that, with the accuracy and almost the rapidity of the sunbeam which science has taught us to render tributary to the purposes of art and of affection, imprinted upon the minds of all coming within its scope, an image of moral beauty that none could mistake. Some might say it was of nature, some of grace, others of both; but all recognized its features, and few could resist its power.

There was a nice sense of *justice*, inducing a careful exactness in rendering to all their dues. It may have been thought that in that respect he was needlessly fastidious. But he belonged to that class of men, of whom some still remain, who think they cannot be too particular in doing right. He remembered the injunction of the Apostle, 'Provide things honest in the sight of all men;' and adopted as a maxim those weighty words of our Lord, 'He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much.'

There, too, was *kindness*. Its law was in his heart, its light was reflected from his eyes, and its accents flowed from his lips. You would not hesitate to tell him all your troubles. The child, guided by that instinct which teaches the inexperienced where to seek for sympathy, would recite to him the story of its grief, without timidity or reservation.

There, also, was *true benevolence;* not that merely which expends itself in words of condolence and tears of sympathy, grateful and valuable as they often are, but that which joined to these symbols of charity, the helping hand. * * * That he was discreet in selecting the objects of his charity, is what we would expect from other elements of his character. Profuse he could not be, from necessity; indiscriminate he would not be, on principle.

In his family relations, Dr. Post's character shone with peculiar lustre. No child or servant was neglected; but each was duly instructed, restrained, guided or comforted, according to the circumstances of each.

Dr. Post was a sound, evangelical, earnest preacher. In the range of his speculations he may not have swept as wide a circuit, nor admitted into his public ministrations as many recondite and curious topics as some others. He may not have sought to embellish his discourses with as many of the spoils gathered from the explorations of science, the fields of polite literature, or the distant regions in

which the imagination loves to dwell. The earnest manner with which he was wont to enforce the lessons of the pulpit, was not that which the orator is taught in his books to cultivate as a means of success in his art. It was the genuine, spontaneous, unstudied, irrepressible utterance of his profound confidence in the doctrines which he proclaimed, and of his intense desire for the salvation of the souls committed to his charge. You might strive to persuade yourself that it was not called for by the exigencies of your condition: you might strive to resist being disturbed in your quietude, or moved from your apathy by its force, but you could not withhold your testimony from the sincerity of the preacher; and when the sound of that earnest, pleading voice died in your ear, if you had no other tribute to pay, you were compelled to say: 'There is a good man, full of the Holy Ghost and of faith,' thoroughly convinced in his own mind, believing and therefore speaking, persuading men because he knew the terrors of the Lord; that if beside himself, or seeming so at any time in the urgency of his appeals, it is to God, or if sober, it is for our sakes; because in all the love of Christ constraineth him.

Although occupying from a very early period of his ministry, positions where he was exposed to the temptations which, alas, so many find themselves unable to withstand, to seek to please men, rather than to study to be approved unto God in the manner of dispensing the Gospel, I suppose I may safely challenge any man to affirm that he ever witnessed in your Pastor an effort to display his own powers in order to win the applause of the multitude. Preaching with him was a serious business. It was no matter of entertainment, of agreeable pastime, of harmless diversion; nor yet an instrument merely of social cultivation, for the refinement of the taste of individuals, and the better promotion of public decorum, but a divinely ordained agency for the specific ends of subjugating the rebellious soul to the authority of God, recovering the lost soul through the knowledge of Christ Jesus, restoring the dead soul to life and power of holiness and salvation; and by these blessed results of glorifying God in the Gospel of His Son. Hence, he was earnest; hence, he dwelt so frequently and urgently upon the great themes of repentance toward God and faith in the Lord Jesus Christ.

It was a sublime and affecting spectacle to behold him when he was entitled, if ever a man was entitled on the score of long and faithful service, to repose amidst the garnered fruits of his labors, still toiling on, in season and out of season, not asking nor accepting release, nor even uttering a word of complaint at the weight of his burdens? Such an example of unremitted exertions, patient endurance, and quenchless devotion to his covenanted duties, is of priceless value to to his younger brethern of the Ministry, and to

every Christian who desires to persevere in well-doing, faithful to the end. You will find such an example only among the servants of Jesus Christ, and in their ranks, only among those in whom the Spirit of Christ dwells in most affluent fullness.

He shrank from notoriety—notoriety which has vanity as its source, and self-glory as its aim. Neither in person nor through friends subsidized for the purpose, was he ever known to solicit appointments which would lift him up to the public gaze. You never saw his name or his deeds in the public gazettes, or if there, it was not by his connivance and approbation. He had not by a sacrilegious tampering with his judgement and conscience, reduced them to that state of moral obliquity when one is no longer able to distinguish between the right hand, self, and the left hand, God, but is verily persuaded that whatever tends to the advancement of the former, must of necessity contribute to the glory of the latter. He shrank, I say, from all such notoriety. He was modest, diffident and humble. Some will doubtless say he erred in this respect; that more self-confidence would have added to his energy of character, that less retiring he would have would have exerted a wider influence. I do not know how this would have been; but I must confess to a high admiration of the qualities here mentioned, they seem so redolent of the spirit that breathed through the Sermon on the Mount: they are such appropriate and beautiful elements in the character of one whom we love to think of as 'a good man, full of the Holy Ghost and of faith.'"

Martin M. Post, a nephew of the preceding, was born Dec. 3, 1805. He graduated at Middlebury College in 1826, and having passed through his theological course at Andover, was immediately settled at Logansport, Indiana, where he still remains, engaged in humble and unobtrusive labor, as Pastor of the Presbyterian Church. Since 1849, he has also been Principal of Logansport Seminary.

Daniel Rockwell was born about 1788. In early life he enjoyed only ordinary advantages for education, and was, till middle age, employed in secular pursuits. Thus late in life he commenced the study of theology, with the hope of rendering himself more useful. He was first settled in Morristown in this State, where he labored for several years.

Orson Rockwell, brother of the above was born in 1810. He completed his collegiate course and received his degree with the class of 1834. After his graduation, he spent two years in teaching an

Academy in Norwalk, Conn.,—spent the next year in study at the Theological Seminary at New Haven;—became a Baptist clergyman and preached a short time; was then, for a brief period, Secretary of the New England S. S. Union;—was a teacher in Mobile, Alabama, 1838–40; in Brandon 1840–41; in Salem, Mass. 1841–43 was employed in Howard College, Marion, Ala., one year; a teacher in Cahaba, Ala., 1845–48; then became a teacher in Richmond, Ala., where he was in 1850. His present residence I am unable to name.

Ashley Samson was born May 2, 1819, and graduated at Middlebury, with the class of 1836. He passed through the prescribed course of study at the Theological Seminary, at Andover, and, having received ordination as an evangelist, in 1839 became an agent of the Massachusetts Sabbath School Society, to labor in Missouri. While thus engaged he died suddenly of fever at Fayette, Missouri, Oct. 15, 1840. In the language of his aged father at the time—"he died as every soldier of the Cross should die, with his harness on." His work though brief was well done.

Ezra Scovel was born in 1798. He was a graduate of Middlebury College with the class of 1822. After his graduation he was Editor of a Religious Newspaper, in Wilmington, Delaware. At the close of his editorial career, he became Preceptor of the Academy at Dover, in that State, where he continued about a year, and then commenced theological study at Andover. There he continued nearly through the prescribed course, but before its completion, was settled as Pastor of the Congregational Church, Pittsfield, N. H., where he continued two years. He afterwards labored in several places; was, for a number of years, Pastor of a Presbyterian Church in Mexico, N. Y., and is at present laboring in West Newark in that State.

Miles Powell Squier, D. D., was born in 1791. He graduated at Middlebury in 1811, and at Andover in 1814. He was several years Pastor of a Presbyterian Church in Buffalo, N. Y., and then for a considerable period was Secretary of the Geneva Agency of the American Home Missionary Society. Since 1850 he has been Professor of Mental and Moral Science in Beloit College,

Wisconsin. He received the honorary degree of D. D. from Middlebury College.

LUCIUS L. TILDEN was born in Nov. 1802, and completed his collegiate course at Middlebury in 1823. He pursued Theological study at Andover in 1825–26; was Pastor of the Congregational Church at West Rutland, 1830–39, and was several years Principal of the Middlebury Female Seminary. He afterwards resided on a farm in Cornwall until 1851, in the meantime supplying the pulpit of the Congregational church for several months after the removal of Mr. Magill. In 1851, he became cashier of the White River Bank at Bethel, and subsequently held the same office in a Bank at Royalton. He was was Secretary of the Corporation of Middlebury College from 1843 to 1851; and was Superintendent of Common Schools for Addison County, 1846–48. He has recently been appointed assistant Librarian to Congress.

HYMAN A. WILDER was born in Cornwall, but I have not the means of determining, with precision, the date of his birth. It was probably about 1827 or 1828. Mr. Wilder was a graduate of Hamilton College, and having pursued a course of Theological study, he has for many years, with a measure of self-denial and Christian zeal, creditable alike to himself and to his native town, devoted himself to Missionary labor among the Zulus of South Africa.

To the preceding list it is proper to add the names of several clergymen, who, though not born in Cornwall, were here in childhood, except the second one named.

ELIHU B. BAXTER was born in 1789, in Tolland, Conn.; came to Cornwall in early life, and when young, hopefully experienced religion and joined the Congregational Church. Without having enjoyed the advantages of a liberal education, he first became a preacher of the Methodist denomination, but after a few years, returned to the Congregational church and received approbation as one of its preachers. Viewing himself as peculiarly suited to itinerant service, he labored in several localities; but with failing health, has for a considerable period resided at La Crosse, Wisconsin.

JAMES PARKER, from Saybrook, Conn., had been much engaged

in teaching until 1804, when he commenced preaching, and was ordained to the ministry. In this employment, he labored with great zeal and efficiency until his death, which occurred in 1827, at Troy, Vt. He had, for several years, discharged with much faithfulness, the office of Deacon in the Congregational Church, and was one of those who, in the language of the Apostle, having "used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus."

EBENEZER PECK SPERRY was born in New Haven, Conn., June 21, 1785, and came with his parents to Cornwall in 1788. He graduated at Middlebury College in 1805, and pursued Theological study at Andover, partly in the family of Rev. Jonathan French, and partly at the Theological Seminary. He was several years Pastor of the Congregational Church at Dunstable, N. H., after which he was settled at Wenham, Mass., near a quarter of a century. After his dismission from Wenham, he officiated for a time as Chaplain of the city Reformatory Institutions at South Boston, and in 1844 removed to Ohio, where he labored in different localities, till his decease in 1853. Mr. Sperry proved himself a faithful preacher, a serious, devout and consciencious man in all the relations of life.

SILAS LAMB was born about 1790, but the place of his nativity I have been unable with certainty to determine. It was probably Hancock or Rochester. He was engaged in secular pursuits until he reached middle age, when he commenced the study of theology, and entered the ministry. He labored for short periods in various localities. During the childhood of the writer, Mr. Lamb was remarkable for his habits of somnambulism. It used to be said of him, that if he had been intensely engaged about any employment during the day, so as to become fatigued, he was sure to attempt to be similarly employed during the night—that he would start on a journey, while overpowered with sleep, and proceed for miles before awaking to consciousness.

GEORGE C. V. EASTMAN was born in Bristol July 27, 1807, and with his father removed to Cornwall in early youth, and was a resident here during his collegiate course. He graduated at Middle-

bury in 1829; studied theology with Rt. Rev. Benj. T. Onderdonk, D. D., of New York City, and became an Episcopal clergyman. He has preached in Saybrook and Litchfield, Conn., in Rochester, N. H., in Bangor, Maine, and in other places.

JOEL GREEN, son of Elder Green, was born probably in Wallingford, Vt., a few years before his father's removal to Cornwall. His study of theology was pursued with his father. His labors as a preacher were performed in several localities.

LYMAN MATTHEWS was born in Middlebury, May 12, 1801; removed with his parents to Cornwall in 1809, and graduated at Middlebury College in the class of 1822. He taught in 1822–23 in the academy at Powelton, Ga.; in Wilmington, Del., 1823–24, and in Newark, N. J., 1824–25; was a member of the Theological Seminary at Andover, 1825–28, and the following year was an agent of the American Education Society. He was pastor of the Congregational Church in South Braintree, Mass., from 1830 to 1844, but owing to the failure of his health, relinquished his pastoral charge in 1844, and has since resided on a farm in Cornwall. He edited the Lectures on Eloquence and Style of the late Ebenezer Porter, D. D., of Andover Theological Seminary, which were published in 1836, and the year following, published a Memoir of Dr. Porter. A sermon on Self-Control, preached by him before the Auxiliary Education Society of Norfolk County, Mass., was published by order of the Society.

JEHIAL K. WRIGHT was born in Addison Aug. 15, 1801. Without acquiring a collegiate education, he entered the ministry of the Baptist denomination in 1829. During this and the following year he preached mostly to the church of New Haven and Weybridge, when he removed to Cornwall and supplied the Baptist church in 1831–32, receiving ordination the latter year. Eleven years preceding May 1861, he supplied the church in Bridport, residing meanwhile upon his farm in Cornwall, and superintending its management.

CHAPTER XXIV.

NATIVES OF CORNWALL WHO HAVE ENTERED THE PROFESSIONS—LAWYERS.

CHAUNCY ABBOT was born Sept. 16, 1815, and received his first degree at Middlebury College in 1837. He was employed as a private tutor in Warren County, Va., 1837–38; pursued legal studies with Phinehas Smith Esq. of Rutland from 1838 to 1841; was engaged in professional practice at Winnebago, Wisconsin, two years, and then removed to Madison in the same State. He has been a member of the Legislature of Wisconsin.

WILLIAM R. BAXTER was a graduate of Williams College about 1856 or '57. Having acquired his profession, and been admitted to the bar, he established himself in legal practice at Chaska, Carver County, Minnesota, where he still resides.

LUTHER L. BAXTER, without having enjoyed the advantages of a liberal education, pursued the study of law in the office of the late Julius Beckwith, Esq., of Middlebury, and became settled in Wisconsin, and afterwards at Chaska, Carver County, Minnesota. He is at present a captain in the Minnesota Home Guards, and stationed at one of the forts on the border of the State.

JEREMIAH S. BUSHNELL was born in 1804, and was graduated at Middlebury in 1826. Having completed the study of his profession, he commenced its practice in partnership with the late Hon. Peter Starr of Middlebury, and was afterward connected in professional business with the late Edward D. Barber. He was for many

years Register of Probate for the District of Addison, and still resides in Middlebury.

MILO D. COOK was born June 3, 1819. He was a member of the class which graduated at Middlebury in 1842. He was for several years engaged in teaching, having been thus employed in Moriah, N. Y.; at Liberty Corners, N. Y., and at Henderson, Ill. His present residence is Galesburgh, Illinois, where he is engaged in the legal profession, and is a city magistrate.

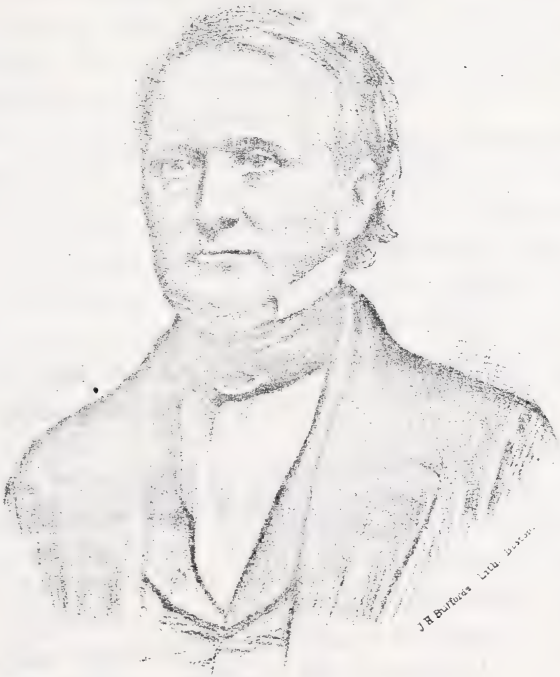
JAMES MARSH DOUGLASS was a graduate of Middlebury College in the class of 1838. After his graduation he spent several years in teaching, in South Carolina, and in Lexington, Kentucky. He afterward became a lawyer, and settled in Brunswick, Missouri; where he still resides, engaged also in mercantile business.

HON. SOLOMON FOOT, L. L. D., was born Nov. 19, 1802, his birth-place having been separated from that of the late Governor Slade only by the highway. His father, Dr. Solomon Foot, of whom a biographical sketch will be found on another page, removed to West Rutland in 1804. By his decease, in 1811, young Foot was left at an early age to the care of a kind and judicious mother, under whose training his aspirations for usefulness and influence were early developed.

When about fourteen years of age, he resided for a short time in the family of Mr. Asa Bond of this town, who relates the following incident, which, as it is both amusing and characteristic, may interest the reader:

One spring morning Mr. Bond sent young Foot into the field with his team, to "drag" in some seed which had been sowed the evening previous. About the middle of the forenoon, he went out to see what progress he was making, and as he came in sight of the field, discovered the team standing without a driver. Supposing him to be absent after water, he waited until he had ample time to return, and then commenced a search for him. At length he found him in a corner of the fence lying flat upon his back, on the grass. "Sol," said he, what are you doing here?" Sol. replied, "I am thinking what I shall say when I get to be a member of Congress."

"Coming events cast their shadows before."



Solomon Foot

He graduated at Middlebury College in 1826, and immediately became the Preceptor of Castleton Academy. After a year spent in this service, he was Tutor in the University of Vermont during the College year of 1827–28. He then returned to Castleton and resumed the instruction of the Academy. The summer of 1829 he devoted with his wonted energy to re-establishing the institution on a broader basis, and to erecting the spacious and imposing edifice, which has since been an ornament to that beautiful village, and a credit to the State. He continued the Principal of the Institution till 1831, officiating meanwhile as Professor of Natural Philosophy in the Vermont Academy of Medicine.

While engaged in teaching, he also pursued legal studies, and when he resigned his connection with Castleton Seminary in 1831, was admitted to the bar and established himself in professional practice at Rutland, which has since been his residence. As early as 1833 he was called by the people of Rutland to represent them in the State Legislature, and was re-elected to this office in '36, '37, '38 and '47, and the three years last named was Speaker of that body. In the year 1836, he was also a member of the Constitutional Convention.

In 1832, even before he had been called by his fellow-citizens to act as a legislator, he participated effectively, though perhaps without its being generally known, in a political meeting held at Montpelier in October of that year, to secure the election of Henry Clay to the Presidency. The Address fraught with forcible argument, and urgent appeals to the patriotism of the freemen of Vermont, was the production of his pen. He also prepared a Memorial and Resolutions, which were adopted by a meeting very numerously attended at Rutland, February, 1834, for the purpose of considering the derangements of the currency then prevailing; of disapproving the assaults at that period made by the existing administration upon the Bank of the United States, and of advocating its support and a continuance on its behalf of public confidence and favor.

From 1836 to 1842, Mr. Foot was State's Attorney for Rutland County. In 1842 he was chosen Representative in Congress, and

filled the station the four subsequent years. In this station his capacity as a legislator, which had already been apparent in the Legislative Councils of this Commonwealth, was soon appreciated by his fellow-citizens, and by the country. Though always conservative in his political views and action, he was ever the fearless advocate of right, in the management of our domestic affairs, and in our intercourse with other nations. While he would defend the honor of his country against every menace or encroachment of arbitrary power, he advocated no less decidedly a spirit of conciliation, which, in unimportant matters, would make reasonable concessions for peace. In the exercise of this spirit, he discountenanced the defiant tone of certain members of Congress in reference to the question which arose between this country and Great Britain respecting the Oregon boundary. While some gentlemen urged extreme claims at the hazard of war, our representative with earnestness counseled forbearance, conciliation, and careful investigation of the justice of our demands.

"Mr. Chairman," said Mr. Foot, "I would yield much to the spirit of peace and harmony; and if the sword must be drawn, let it be done in a just and necessary war; let it be in defence of the invaded rights and honor of the country. And when that crisis comes, if come it must, it will be met by the American people with one voice and with one heart. If war be brought upon us by the rash and reckless counsels of those whom the people have placed in the highest seats of power, while they will be held to a fearful account before the supreme appellate tribunal of public sentiment, our talismanic watchword will still be — 'our country, our whole country, and nothing but our country.'

Something has been said, in the progress of this debate, of the chivalry of the South; something has been said of the valor of the West. I choose rather to say, of all the people of this nation—whether they reside in the East or the West, whether their lot be cast upon the sunny savannahs of the South, or among the 'old gray mountains' of the North — that in such a crisis, they will all be generous and patriotic.

While other gentlemen have been so eloquent in the vindication and praises of their own constituents, and the people of their own sections and States, I trust I may be pardoned the indulgence of a passing reference to those whom I have the honor, in part, to represent here. I am one of but four members upon this floor, from a

small, unpretending border State; a State, which, in some respects, occupies but a subordinate position in the Federal Union; a State, nevertheless, which holds within its borders a people, whose habits of industry, whose general intelligence, whose indomitable energy of character, whose devotion to the Union and the constitution, and whose attachment to the principles of civil and religious freedom, are unsurpassed by those of any other State or nation. They may be less forward than others in sounding their own praises, or in vaunting their own patriotism, yet the sons of the American Switzerland will never be deaf nor backward to their country's call in any and every emergency. Much as they love the peace and quiet of their mountain homes, when the day of trial and of conflict shall come, I pledge you, upon the authority of one whose days have all been passed among them, and who knows full well their spirit and their valor, that they will be there, the first and foremost in the contest, with "their backs to the field, and their feet to the foe." They who inherit the blood and the spirit of the heroes of Bennington and Ticonderoga, will be there. Other Allens, and Starkes, and Lees, and Warners, will be there, to cheer and to lead her gallant sons to the rescue; and in the face of danger and of death, "upon the green graves of their sires," will testify to the world how much there yet remains of that daring that knows not fear; of that patriotism that knows not section or party; of that spirit which knows no servitude, and submits to no wrong. The people of Vermont, and I am proud to say it, are the descendants of the pilgrim stock. Our fathers sleep upon many a battle-field of the revolution. We claim kindred with those who fought and fell at Concord, and Lexington, and Bunker Hill. And if my honorable friends here from Massachusetts will allow me to assert a participation of the honor, we claim kindred with those whose mighty voices first awoke the echoes of freedom within the ancient walls of Faneuil Hall; with those who bore no subordinate part in laying deep and strong the foundations of this Republic. Ask me not where such a people will be found in the day of their country's need."

To the Mexican war, Mr. Foot was opposed from principle, regarding it as unnecessary and, consequently, as indefensible; and in a speech delivered in the House of Representatives July 16, 1846, with a directness and fearlessness which won the admiration of his constituents, and of the friends of political fairness and justice throughout the country, he exposed the machinations of those who were concerned in its inception, and the subterfuges by which its

advocates attempted to justify and sustain it. Upon the President himself, Mr. Foot charges the chief responsible agency in originating this war, ordering, by a stretch of arbitrary power, a detachment of the army to invade territory of which Mexico had ever been in undisputed possession. The declaration of the President after collision had been effected, that "war exists with Mexico, notwithstanding all our efforts to avoid it," Mr. Foot declares "would have been more correct if he had said that war exists by my acts, and in consequence of my successful efforts to provoke it." From the peroration of Mr. Foot's speech on the Origin and Causes of the Mexican War, I cite a few impressive remarks.

"War, Mr. Chairman, with all its train of evils—war with Mexico, or with England, or with all the powers of the earth besides, is not so much to be feared by the American people, as an Executive war upon the great Charter of our Liberties. If the liberties of this country are destined ever to be overthrown, it will be by the arm of no foreign foe. That work of desecration is in reserve for the ruthless hand of some domestic despot. Guard well this bulwark of freedom from domestic invasion and violence; when once it falls, it falls to be raised no more. These massive walls, and these solid columns which surround us, may crumble to the ground, but the hand of art may replace them. The devouring fire may lay in ashes your stately cities and your beautiful towns, but the energies of a free and mighty people may rebuild them. The Siroc's blast may sweep over this land, leaving its broad surface a blank and desolate waste, but another returning season with its showers and its sunshine, may revive its fruits and flowers. But when some ambitious leader, some "eyeless giant," starting from the "stagnant pool of despotism," shall find a guide to place his hand upon the pillars of your Constitution, and bring down to the dust this proudest and noblest fabric of human wisdom the world has ever seen, who shall again restore it in its fair proportions of beauty and of grandeur?"

On a subsequent occasion, February 10th, 1847, in another speech in the House of Representatives, on the Character and Objects of the Mexican War, Mr. Foot took occasion indignantly to rebuke the flagrant intimation of President Polk, that those members of Congress who presumed to disapprove and censure the measures of the Administration in relation to the War, were guilty

of constructive treason, as affording aid and comfort to the enemy. In the exordium of this speech, which is devoted particularly to this charge of the President, Mr. Foot remarked:

"It is my fortune to be of the number of those who maintain that the war in which the country is now engaged with Mexico, might and ought to have been avoided; and that, if wise and considerate counsels had prevailed in the Executive department of our Government, it would have been avoided. I hold that it was unnecessary for the redress of any wrongs we may have suffered, or for the assertion of any rights which may have been infringed.—Most of all was it unnecessary for the vindication of our national honor. I believe that all our differences with Mexico, whether in relation to the question of boundary, or in relation to the question of indemnity for spoliations, might have been satisfactorily and honorably settled without a resort to arms. I assert, moreover, and challenge investigation of the truth of the assertion, that this war resulted, not from the act of Mexico, but from the unauthorized and unconstitutional acts of our own Executive Government. These are my own deliberate and settled opinions, the irresistable convictions of my own judgment, after the most careful and thorough examination of the subject, and therefore I hesitate not to declare them. I do not forget that the expression of sentiments or opinions like these has been charged in high quarters and in low quarters, as treason to the country, couched in the equivalent language of the Constitution, as giving "aid and comfort" to the enemy. I remember that an honorable gentleman from New York, who addressed the House yesterday, assumed to administer a rebuke to those on this side of the Hall, who choose to take exception to the accusation, and to admonish us that we should show a better spirit than to indulge in what he is pleased to call an "abuse of the President," by repelling and denouncing the charge. I admire the honorable member's kind dispositions, but I must reject his counsels, because they inculcate a spirit of servility utterly abhorrent to all my sentiments of personal independence.

The Constitution of the United States has made it the duty of the President to lay before Congress an expose of the state and condition of public affairs, foreign and domestic, and to recommend such action as in his judgment shall best advance the public weal. But, where is it made his duty, in his official communications with the national legislature, to impugn the motives of those who may chance to entertain and express views counter to his own, upon a great national question which concerns and agitates the country? Where does he find authority or precedent for sending into these

legislative halls a bulletin of denunciation against any portion of the American people, or their representatives, who may have formed and expressed opinions not in conformity with such as he professes to entertain, in relation to the origin, the justice, or the necessity of the war in which the country is involved, and whose life-blood is flowing in its prosecution?

When the Chief Magistrate of this Republic shall become so far unmindful of the dignity and proprieties of his station, when he shall so far disregard the ordinary courtesies and decorum which belong to the official intercourse of one department of the Government with another, as to assume the character of a volunteer accuser of any portion of his fellow-citizens with a hostile intent against their own Government, and with aiding and abetting the public enemy, and for no other cause than that they have intelligence to form, and independence to speak, their opinions upon a momentous and vital question of public interest, how shall the audacious insult be met? How ought it to be treated? Shall it be received with silent and trembling submission? Shall it be received with acquiescence, or even with gracious words of remonstrance? Or shall it not rather be met with that prompt and bold rebuke, with that scornful defiance which alone becomes the action and the character of freeborn men, determined yet to be free?

When the spirit of dictation, or of despotism, shall become arrogant and bold enough to lift its frowning form in these Halls, consecrated to liberty and free debate, and to demand submissive obedience to the high behests of power upon the peril of Executive wrath, even though it utter its denunciations with forked and fiery tongue, if freemen would not basely surrender all that is worth living for, and all that is worth dying for, they must meet the monster at the threshhold; and, without stopping to calculate the dangers of the conflict, they must cast out the unwelcome and insolent intruder at once and forever from their presence. It has been said, that "eternal vigilance is the price of freedom." I will superadd, that eternal resistance to the incipient and insidious encroachments of power is the only guaranty of public liberty.

It is the first time, and I trust it may be the last time, that the President of the United States shall deem it in the line of his official duty, or among his official prerogatives, to charge, either directly or by implication, the crime of treason against their country, upon any portion of his constituency, for the exercise of a privilege guarantied to every American citizen by the Constitution under which we live. Such a charge, emanating from some humbler source, coming from some irresponsible libeller, from some common reviler, from some hireling minion of the court, from some pot-house

blackguard, might be passed by unnoticed. The lowness of its origin would shield its author from the notice of contempt. But, originating in the source it did, and coming in the form and manner it has come, disseminated as it has been through the length and the breadth of the country, and reiterated as it has been, and now is, through all the organs of detraction and calumny, from the highest to the lowest, it rises to the importance, at least, of claiming from all independent and honorable men a united response of universal and unqualified reprobation. The obvious purpose of the charge has been signally defeated, and he who made it mistook the character and temper of the American people.

Sir, this is nothing less than an authoritative attempt, on the part of your President, to awe the people into silence where they cannot approve the acts of the Administration in relation to the war in which they have involved the country. But, the attempt has been most signally reproved by its most signal failure. It will not be likely to be repeated. It will form no paragraph in another Presidential message. It has not stifled the freedom of debate. It has not silenced the voice of a free press, nor yet the voice of a free people. It has not suppressed the deep-toned mutterings of popular complaint and indignation against the conduct of your Administration. You might as well attempt to hush the thunders of Niagara's roar. You might as well whisper to the troubled ocean "be still," when lashed to fury by the storm. The popular judgment is against the Administration, and against its whole system of policy, and he is a poor reader of the "signs of the times," who does not so interpret them. The sentence of public condemnation has been pronounced upon it, more decisive and more emphatic, indeed, than has ever before been visited upon any administration of this Government thus early in its career. Its doom is already sealed. It is written out in characters of glaring light, no less palpable, and no less portentous, than the "*mene tekel upharsin*," upon the palace wall of the Babylonian monarch. "Let him that thinketh he standeth, take heed lest he fall."

In the course of his argument, Mr. Foot makes it too apparent to be doubted, despite the crafty pretences of the Administration, that the primary and sole object of the war, involving the sacrifice of national treasure and blood and honor, was the *acquisition of territory*, which has proved, as it was foreseen it would, and is likely to prove, the course of protracted, perhaps endless, contention and discord.

"Mr. Chairman, my opposition to taking any territory from Mex-

ico arises, not more from the consideration of its injustice to her, than because I believe it would prove a *curse*, and not a blessing to our own country. And this, after all, is the paramount and all-important consideration growing out of the whole question of the Mexican war. However just you may claim the war with her to be, and however just that in any peaceful arrangement she should indemnify us for its expenses, in whole or in part, it would be infinitely better for us to yield it all, than to receive as an indemnity that which in reality would prove to be a bane to us. What idiotic madness, then is it to wage a war for the conquest of possessions which, if granted to us peacefully and gratuitously, would forever rest upon the heart of this nation like the incubus of death. The acquisition of territory from Mexico, upon whatever terms, of peace or of war, would forever be a source of contention and strife with us, if not, sooner or later, fatal to the integrity of the Union itself. This Hall has already witnessed the forebodings of those evils, which are sure to come of the accession of new territory, in the excited discussion and wrangling which has arisen in relation to the division of the expected acquisitions. You are despoiling a neighboring Republic of its possessions, and yet, before the prize is in your grasp, while you are yet in hot pursuit, and panting in the chase, you are warring among yourselves about the ultimate condition upon which your anticipated conquests shall be incorporated into this Government, and the pledge upon either side is nothing less than a dissolution of the Union. You are rushing headlong and blindfold upon appalling dangers, before which the stout heart shrinks, and brave men turn pale. You are rekindling the slumbering fires of a volcano, which, whenever they shall burst forth, will consume all the plain. Heaven forefend, that the happiness and the hopes of twenty millions of freemen shall be made the sport and the sacrifice of a miserable ambition for territorial aggrandizement. The only guaranty of our safety and salvation is, to keep the ship of state from the rock upon which our unskilful pilots are fast driving it. Take no territory from Mexico, either by treaty or by conquest, and you will have no strife about the conditions of its annexation.

Sir, I am opposed to taking one foot of territory from Mexico, either by force or by consent; or upon any condition, whether bond or free, with slavery or without slavery. And let me warn the people of the North not to deceive themselves, nor be deceived, with the idea that the territory we may acquire from Mexico will remain free territory. And let me tell them, in all frankness, that, let us attach what conditions we may to its acquisition, incorporate into these preliminary acts as many "Wilmot provisoes" as we please, they will be of no practical avail in the end, and will not be re-

garded or treated as of any binding obligation upon future legislative or treaty action upon the subject. And let me tell them, furthermore, that, with the Texas lesson before them, the only guarantee upon which they can rely against the indefinite extension of slave territory is to take none at all.

March 4, 1851, Mr. Foot took his seat as a member of the United States Senate, to which place he was elected by the General Assembly of Vermont, at their session the previous October. As in the House of Representatives, so in the Senate, he has ever appeared the advocate of humanity and justice, whether in relation to the people of our own land, or to foreign nations. At an early period in his senatorial career, he advocated, with much zeal, an appropriation of public lands for the benefit of the indigent Insane of the country, and when under his stirring appeals a bill to this effect had passed both Houses of Congress, and been vetoed by Pres. Pierce, on the ground of unconstitutionality, Mr. Foot, May 3d, and again May 31st, 1854, delivered speeches, in which he passed under scathing review, not only the logic of the President, but the general policy of the existing administration. After an elaborate and able defence of the bill, and refutation of the reasons assigned for the veto, Mr. Foot expressed his expectation that the veto would be sustained by the party then in power. "Millions," said he, "for speculation and monopoly,—not a dollar for benevolence and humanity, is the practical maxim which rules in the high places of power in this our day." On this subject Mr. Foot has exhibited himself before his native State, and before the country, as a statesman of enlarged Christian sentiments, who would ameliorate the sufferings of the unfortunate, as well as augment the wealth and power of the nation.

Mr. Foot opposed the admission of Kansas under the Lecompton Constitution, on the ground of the monstrous injustice of attempting to force upon an oppressed people, a constitution, laws and rulers, all the objects of their abhorrence. Says one who listened to his speech on this subject:

"Mr. Foot, of Vermont, who aims at effect and popularity as little as any man in Congress, and yet produces the one and wins

the other whenever he chooses to throw his power and resources into a discussion, signalized himself by a speech which is destined to be read with interest and impression wherever manly sentiments and the vindication of truth and justice are respected. He did not attempt to reiterate exhausted details, or to reconstruct threadbare arguments of constitutional doctrine, but, generalizing the whole question upon the basis of established facts, to present it to public intelligence and fairness, in such lights that every strong point stood out like the foreground coloring of a massive picture. His championship of the persecuted freemen in Kansas, who had been pursued almost with that bloodhound scent which had tracked the Indians on their native everglades, and were stigmatized as rebels for daring to assert their rights, produced a thrill of delight through the chamber. So, said he, were the men of the Revolution denounced, and so will others be who resist tyranny in any form, or despotism under the name of Democracy. For his part, he gloried in such rebellion, and gave his hearty God-speed to those who were engaged in the work of breaking the bondage which an odious Administration had sought to impose. In reviewing that part of the President's Message which claimed to vindicate the Lecompton Constitution on the pretense that the question of slavery had been submitted to the people, he held up the deception in such terms and with such striking clearness as to carry the deepest conviction to every impartial mind. Altogether, it was a grand speech, delivered with the impressive utterance and manner and dignity which so much distinguish this Senator, and with a proud port, too, that made Senators on the other side feel the force of his searching exposures."

Of his advocacy of justice for its own sake, we have interesting illustrations in his able speeches in support of the "Florida Claims bill," in 1860, and more recently in defence of Mr. Welles, Secretary of the Navy, against the aspersions cast upon him in consequence of his measures for the increase of the U. S. navy. Though the Secretary might not have been infallible under the unprecedented pressure thrown upon him by the state of the country, Mr. Foot demanded for him the confidence of the nation as a man of honest intentions, and as a faithful public officer.

In 1857, as Chairman of a Committee to prepare a memorial respecting the life and character of the late Samuel Prentiss, Judge of the U. S. District Court for this State, Mr. Foot reported several resolutions which he followed with impressive remarks, setting

forth the high qualities of the man as a Magistrate, a statesman, a popular representative in the State and national Legislatures, as a citizen and a member of the domestic circle.

To an invitation to a public meeting in Philadelphia, June 15, 1858, "for the promotion of American productions and American labor," Mr. Foot responded in a speech of great pertinency and power. He closed by saying:

"This question of protection to "American products and to American labor," must and will, henceforth, constitute a large plank in your political platforms. And this may be done without at all detracting from, or lessening the consideration and importance of, other great and vital questions. Upon this plank we can all stand, whether Republicans, or Americans, or independent Democrats. No man can in truth say there is anything narrow or local or sectional in it. It is as broad, and as comprehensive, as the Republic itself, and embraces all interests and all sections. Upon this question honest and patriotic men of all parties and from all sections can unite. Upon this question, Vermont and Kentucky can stand side by side, as in days gone by, when we stood shoulder to shoulder, doing battle for this American doctrine under the lead of "gallant old Harry Clay." Upon this question Pennsylvania and Maryland can strike hands and stand united as in 1840 and in 1848, doing valiant battle for the cause of American labor and of American enterprise and of American genius. Go on then fellow-citizens of Pennsylvania in this great movement which you have so auspiciously begun; and feel assured that brighter days and brighter hopes shall break upon the hearts of the great American masses who earn their daily bread by their daily toil. Go on with this great movement; and when the nation shall have gathered its strength for the mighty conflict in behalf of "home productions and home labor," and when the battles shall have been fought, victory will sit proudly upon your banner; your hearts and your hopes shall be cheered by the dawning of a brighter day; and American legislation shall once more respond to the demands of American labor."

In 1859, Mr. Foot entered, with a degree of interest which contrasted favorably with the manœuvring or indifference of many Senators, into the subject of the capture of William Walker and his piratical companions in Nicaragua. In a special message in relation to this transaction, President Buchanan had declared that Capt. Paulding had exceeded his instructions and powers, though

deserving the credit of honest and patriotic intentions. The Senate Committee on Foreign Relations, had reported resolutions embodying the views of the President, for which our Senator presented a substitute, as follows:

"That the arrest of William Walker and his followers, on the shores of Nicaragua, was made for her benefit, and in pursuance of her consent, then rightfully presumed and since thankfully expressed; that it prevented the carrying on of an unlawful and forbidden invasion of that country; that it was justified by the orders and instructions given by the authority of the President of the United States; and that Flag Officer Hiram Paulding, who made that arrest, performed a meritorious act, as well as an official duty, and is eminently entitled to the approval and commendation of his country."

In his remarks upon this substitute, Mr. Foot discussed with much discrimination, not only the act of Capt. Paulding, but the vaccillating, crafty and inconsistent policy of our Government, whose actions often contrasted strangely with their avowals of principle—favoring instead of discountenancing fillibustering. Vermont, by the fearless course of her Senator, is exonerated from all participation in, or sympathy with the disgraceful scheming of those at that time in power.

An act in the highest degree creditable to the generosity of Mr. Foot, and to his interest in the legal profession in Vermont, was the donation, in 1859, of his extensive professional library, numbering more than five thousand volumes, to the bar of the United States Circuit and District Courts in this State. The act was appropriately acknowledged in the several resolutions which follow:

Resolved, That this Bar gratefully accept the valuable Library offered by the Hon. Solomon Foot, for the use of the United States Courts in Vermont, and of the Bar practicing therein, and undertake the task of preserving and administering the gift in a manner appropriate to its value and to the generosity of the giver.

Resolved, That the sincere thanks of the Bar be presented to Mr. Foot for this very liberal and handsome donation, with the assurance that the spirit of attachment it evinces to the profession of which he was so long an ornament, and of personal regard for those heretofore associated with him in its practice, is appreciated by them even more highly than the gift itself.

Resolved, That proper measures for the removal of the Library to the U. S. Court building and suitable regulations for the custody and management thereof be recommended to the Court as soon as may be, by the Committee appointed for that purpose.

Resolved, That the Court be respectfully requested to cause these resolutions and the deed of gift of the Library to be entered on the Records of the Court.

Resolved, That a copy of these resolutions be transmitted by the hands of the U. S. District Attorney to Mr. Foot.

H. E. STOUGHTON,
ROBERT PIERPOINT, } Committee.
E. J. PHELPS,

The interest of Mr. Foot in whatever could contribute to the welfare of his native State, has ever been manifest in his endeavors to promote that welfare, by all measures consistent with a due regard to the interests of the whole country. At one period, we find him laboring to secure the commercial interests of the State by improving the harbor of Burlington, by the erection of a substantial and efficient *breakwater;* at another, laboring to secure a merited tribute of respect to Col. Benjamin R. Roberts as having first planted his country's flag on the ramparts of Mexico; at another, laboring to secure a suitable acknowledgement in the way of bounty lands, to the hardy sons of Vermont, who volunteered their services to repel invasion at Plattsburg in 1814.

In 1860, Mr. Foot and the arch rebel, Jeff. Davis, were, by the President of the United States Senate, appointed Commissioners "to examine into the organization, system of discipline and course of instruction of the U. S. Military Academy," at West Point. The service was performed, though with very different motives on the part of the Commissioners—one having been actuated by characteristic devotion to his country; the other by a covert but settled purpose, at the first favorable moment, to involve that country in ruin. One has gained the unenviable notoriety of being made the nominal head of a foul and infamous conspiracy; the other by an easy coincidence might appropriately be made the real head of the country he has served so steadily and so ably.

Few members of the U. S. Senate have secured more fully the respect of that body, for ability and for uniform urbanity in the

discharge of official duty. Even during the administration of President Buchanan, Mr. Foot was elected President *pro tempore* of the Senate—an office which he still fills to the acceptance of his compeers. Besides serving on other Committees, he has long served as Chairman of the Senate Committee on Public Buildings, and in this capacity has had the supervision of the enlargement of the Capitol, and the erection of other Government Structures. Mr. Foot was Chairman of the Committee of Arrangements at the inauguration of Mr. Lincoln, and in the discharge of his trust, very happily exhibited his executive tact. Though treason threatened the quiet and order of the occasion, and even the life of the President elect, rarely has a similar occurrence passed off more happily.

LUCIUS C. FOOT was born November 22, 1790, and graduated at Middlebury College in 1815. He pursued his professional studies partly in Granville and partly in Cayuga, N. Y. He practiced in Cayuga some years, and then became a land agent in Nunda, N. Y., where he resided until his death in 1828.

PHILO HOLLEY was born about 1790, and without enjoying the advantages of a collegiate education, became a lawyer and was settled in the northern part of New York.

OSCAR HULBURT was born in 1834. He entered the legal profession without having acquired a collegiate education, and recently engaged in legal practice in Memphis, Ark., where he is supposed still to reside.

CHARLES LINSLY was born Aug. 29, 1795. He was educated to mercantile pursuits, and was thus engaged for several years; but his tastes led him to prefer a different calling, and he entered the legal profession. He was for many years engaged in an extensive practice in Middlebury, and received appointments to several responsible official stations. He removed a few years since to Rutland, where he resided some time, engaged in professional practice in that and adjacent counties, but has recently returned to Middlebury.

Hon. ASHLEY SAMSON was born March 19, 1790, and graduated at Middlebury in 1812. He chose the legal profession, and passed

William Slade

through a thorough course of preparatory training. After a year or two of practice in Pittsford, N. Y., he removed to Rochester, where he prosecuted his professional labors until 1837, when he was appointed first Judge of the Court in that County, an office to which he was repeatedly called in subsequent years. He also served as a member of the State Legislature.

Judge Samson possessed peculiar qualifications for the discharge of Judicial functions; was too discriminating to be deluded by sophistry; too honest to indulge in partiality. Simple, amiable, and ever actuated by obvious Christian principle in the performance of duty, he lived to serve others rather than himself, and, by his will devoted a considerable estate almost wholly to benevolent purposes. Among his legacies, was the gift of one-third of his estate to Middlebury College, from which the Institution may hope eventually to realize three or four thousand dollars.

PATRICK H. SANFORD was born November 10th, 1822, and graduated at Middlebury College in 1846. After his graduation, he spent three years in teaching—one year as Principal of Newton Academy, Shoreham; and two as Principal of Williston Academy, He pursued legal studies under the instruction of Hon. Asahel Peck, of Burlington. Having been admitted to the bar, he established himself in professional practice at Knoxville, Ill., where he still resides.

Hon. WILLIAM SLADE was born May 9th, 1786, and when only seventeen years of age entered Middlebury College, where he maintained a high standing with compeers, several of whom have since become distinguished in professional life. He graduated with the class of 1807, and studied law with Hon. Joel Doolittle of Middlebury, and there commenced the practice of his profession in 1810. But legal practice seems to have had for him very slight attractions. In 1814 he established a political paper in Middlebury, called the "Columbian Patriot," of which he was both publisher and editor, and in connection, engaged in the book selling and printing business. After conducting these branches of business for about three years, in which he was not successful, he was appointed Secretary of State, Judge of Addison County Court, and in 1819, Clerk of

the Supreme Court for the County of Addison, all of which offices he held simultaneously, and during several successive years. During this period, he rendered a most valuable service to the people of this commonwealth by compiling and publishing a volume of Records and Documents relating to the early history of Vermont, under the title of "Vermont State Papers." This compilation was made in compliance with an act of the Legislature, passed Nov. 15, 1821, which designated the Hon. Daniel Chipman for the performance of the work. But "in consequence of the interference of other duties," Mr. Chipman abandoned the undertaking, and committed its execution to Gov. Slade. In his introduction to the compilation, Judge Slade remarks:

"It will be seen by a reference to the act, in pursuance of which this publication was undertaken, that little more was originally comtemplated, than to collect such records as should perpetuate a history of the legislation of the State, down to the year 1787. In prosecuting the collection, however, and particularly, in the effort to recover that portion of the journal of the Council of Safety which was not recorded in any public office, a great number of valuable historical papers were discovered, connected with a period, anterior to the formation of a regular government, and commencing previous to the existence of any kind of political organization in the State. On examining thsse papers, it was found that they were susceptible of an arrangement which would exhibit a connected view of the principal events which form the early history of Vermont.

"There is a view in which many of them possess a much higher interest, than when regarded as a mere record of *events*. They introduce us to an intimate acquaintance with the fathers of Vermont, and exhibit them in all the interesting particulars of their character.

"In perusing them, we catch the *living expression* of the times. The actors in the eventful scenes which distinguished that period of our history, rise in full view before us, and we seem to converse, and become familiarly acquainted, with the Allens and Warners and Chittendens of ancient days. In this view, nothing can supply the want of these original papers. Like the human countenance in all its peculiarities of *expression*, they mock the highest effort at imitation or description."

In the compilation of the Vermont State Papers, the subject of this sketch has laid future generations of Vermonters under obliga-

tion to his industry and perseverance and sound judgment. Few would have undertaken the work. Fewer still could so successfully have accomplished it.

With these records before us presented by his skillful hand, we are no longer dependent upon the delineations or the comments of the statesman or the historian for a knowledge of the character, or the purposes of the Founders of Vermont. We see them acting, and of necessity we form our own conclusions respecting the men, their principles, their objects and their measures. Here are plans of deep laid strategy; there is bold and open defiance of those who would trepass upon their rights; there the infliction of summary chastisement on the intruder, which caused him to recoil from the resentment he had awakened.

In 1824, the year after the publication of the Vermont State Papers, Judge Slade was appointed a clerk in the state department at Washington, and continued in this employment till 1829, when, by the inauguration by President Jackson, of the new and very questionable policy of proscribing faithful and competent officers for opinion's sake, to make room for partisans, he was removed, and returned to Middlebury. He now resumed the practice of his profession, and in 1830–31 was State's Attorney for Addison County. In 1831, he was elected a representative in Congress, and the voters of the District testified their confidence in his ability and faithfulness, by giving him five successive re-elections, making in the whole twelve years of service as a member of Congress. While in Congress, Gov. Slade stood shoulder to shoulder with the venerable John Quincy Adams, in defending the principle that the freemen of the land have the unquestionable right to present in the National Legislature respectful petitions in relation to any subjects affecting their welfare, and to have those petitions respectfully heard and referred. The contest in this case, which was stubborn and protracted, grew out of the proposition to adopt the following as one of the standing rules of the House of Representatives, viz:

"That, upon the presentation of any memorial or petition praying for the abolition of slavery or the slave-trade in any District, Territory or State of the Union, and upon the presentation of any

resolution, or other paper touching that subject, the reception of such memorial, petition, resolution or paper, shall be considered as objected to, and the question of its reception shall be laid on the table, without debate or further action thereon."

The introduction of this proposition roused in opposition all the energies of the "old man eloquent," and the flagrant encroachment which, by it, the slave power attempted to make upon the freedom of opinion and speech of those opposed to slavery, awakened no less the hostility of our own honored Representative. With Mr. Adams and a few others of kindred spirit, he threw himself into the "deadly breach," resolved that whatever of reproach, of obloquy, or of peril might betide them, they would conquer, or fall in the contest. In this contest it was that Mr. Adams, though full of years and honors, won some of his brightest laurels as a man and a statesman. And on this period in the political career of Gov. Slade, those most acquainted with his character will love best to dwell.

Gov. Slade delivered in the House of Representatives a very elaborate and powerful, and as recent events have proved, almost prophetic speech upon the proposition above quoted, on the 18th and 20th of January, 1840. My limits forbid extended extracts, but I cannot forbear to cite a few paragraphs which exhibit his position, his principles, and his firmness. After admitting the propriety of rejecting petitions for absurd, ridiculous or impracticable objects, or those presented in a spirit of mere wontonness, or those asking unconstitutional action, he remarks:

"My very desire to maintain the sacredness of the right of petition, leads me to desire that it may not be encumbered with a claim to *unlimited license*. Thus limited and guarded from abuse, the right is next to the right of suffrage, the most important and efficient of the political rights secured to the people. It carries with it a tremendous power: for, though it wears the modest garb of a right or request, it really possesses, by its moral influence, and by the consciousness of responsibility which it awakens in the representative body, the power almost of command. The right of suffrage can be exercised but periodically — that of petition continually. It is a standing constitutional medium of communication from the people to their representatives. Its sacredness should be

guarded, therefore, with the most wakeful jealousy; and it *is* thus guarded. There is no right concerning which the people are more jealous than this. Wo, wo, to the representative who, under any pretence, however specious, treats it with contempt. To associate any cause, no matter what, with a practical denial of this right, will be sure to bring it into discredit, if not to overwhelm it with ruin.

* * * * * * *

It is urged, as an argument for suppressing freedom of speech and the press, and petition on the subject of slavery, that the free exercise of these rights will have the effect of dissolving the Union. Now, sir, I maintain precisely the reverse of this. I maintain that this very suppression if it can be effected, will, of itself, dissolve the Union. You might as well expect that the stopping up of Ætna's crater would not produce an earthquake, as that a dissolution of the Union would not follow such a suppression. Every man who knows any thing of the nature of the human soul, and the power of the agonizing sympathies with human suffering and oppression, must admit this. Beware how you trifle with these sympathies! Call them weakness—brand them as fanaticism—denounce them as incendiary. Yet they exist, and will exist, and ought to exist: and your contempt and abuse of them will only increase their intensity.

Sir, if you would preserve the Union, cease to treat thus contemptuously the best feelings of the human heart. Cease to hurl back in the faces of the men and women of the North their humble petitions, praying, in the name of our common humanity, that you would repeal your laws which hold their brethren in bondage. Sir, you owe it to them—you owe it to the constitution—you owe it to the great principles of liberty which this nation drew in with the first breath of its existence, and which send the pulsations of health through every part of our republican system, not to abridge the liberty of speech, and of the press, and of petition in connexion with the subject of slavery. If you will assail these rights, let it be in connexion with some other subject, but never—*never* in connexion with this! Guard them with vestal vigilance. If slavery suffers from them, it *must* suffer. If it falls in its contest with "truth left free," then let it fall. Its fall will be the safety of the country and the perpetuity of the Union.

Mr. Speaker, is slavery to be put in competition with the freedom of speech, and of the press, and of the right of petition? Which shall be surrendered, the slavery of the black man, or the noblest freedom of the white man? If both cannot live together, which shall die? Who can doubt—who can hesitate on such a question? And yet, sir, we are told that this contest between freedom and

slavery was settled fifty years ago in favor of slavery—not by the constitution—that would have been monstrous! — but by implications growing out of "the compromise that lies at the basis of the federal compact!" Sir, if *this* implication lies at the basis of the compact of our Union, then was the Union placed on a *mine*, to be shattered into a thousand fragments by its inevitable explosion.

And, sir, what I say of the effects of the abridgment of the freedom of speech and of the press, and of the right of petition, which is insisted on as a part of the "compromise," I must say of slavery itself. Its *permanency* is utterly incompatible with the permanency of the Union. Who can expect that a free people can be held in fraternal embrace *forever* with a community where slavery is *cherished* and proclaimed as "the corner stone of republican institutions?" The thing is impossible. "The lilly and the bramble may grow in social proximity, but liberty and slavery delight in separation." Such was the sentiment of Pinkney, uttered in the Maryland House of Delegates fifty years ago. And, sir, what he thus uttered as a general truth will, as sure as man is man, become *history*, if the South *persist* in maintaining slavery against the feelings of the North, and against the enlightened judgment and enlarged humanity of the civilized world. If the framers of the constitution had attempted to form a compact of union specifically providing for the perpetuity of slavery, they would have been guilty of the most consummate folly; and yet we now hear of "the guaranties of the constitution," and "the compromises of the constitution," in favor of slavery! Sir, the guaranties were all the other way—guaranties drawn from the very nature of the Union, from *the spirit of the times* in which it was formed, and from the great principles which "lie at the basis" of all our cherished institutions.

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Mr. Speaker, slavery is not content with a multiplication of its victims or an extension of its territorial dominions. It sees the gathering storm, and prepares to avert it. It understands the power of free discussion, and seeks to suppress its outbreakings. For this purpose it penetrates the free states—it surrounds peaceable assemblies with mobs—it destroys printing presses—it kills or follows with persecution their conductors—it even enters the city of PENN, the city where yet stands the "Hall of Independence," and applies the torch to a noble edifice dedicated to free discussion. And, sir, it has finally come into the halls of congress, and assailed liberty in these her most sacred temples, by striking down the cherished and solemnly guarantied right of petition, and imposing silence upon the representatives of freemen here.

But this is not all. Slavery has found its way into the Execu-

tive department of this Government, introducing, and giving efficacy, through that department, to a new element of power unknown to the constitution, namely, "the *wishes* of the slaveholding states," insomuch that the President, while admitting that congress has constitutional power to abolish slavery and the slave trade in this district, declares, in advance, that he will give his official sanction to no bill for such abolition, "against the *wishes* of the slaveholding states." The "*wishes*," be it observed—not the *arguments*—of the slaveholding states are to govern the Executive action! With arguments he has nothing to do. He throws from himself all responsibility of judging, and makes the simple fact of the "*wishes*" of a *minority* of the people decisive. No other interest has ever advanced such a claim. In all the struggles about a protective tariff, the manufacturing states have set up no such pretensions; and if they had, they would have found no President willing to give such effect to their *wishes*." Thus, slavery asks and obtains what would be yielded to no other interest in the country.

But slavery is not content with all this. When the people of the North, in the strength of their feeling for their brethren in slavery, and under a sense of the *national* responsibility for its continuance, with the abominations of the slave trade in this district, send their petitions here for its abolition, slavery rises up, in the persons of honorable members on this floor, and threatens to *dissolve the Union!* Yes, sir, slavery, that very slavery that, fifty years ago, was declared to have the consumption, and to be struck with death, has "got well," grown fat and lusty, talks of living forever, and absolutely threatens a dissolution of the Union if he is not "let alone," and permitted to go on unimpeded in his march to complete dominion! Who can find words to express the amazement which this is calculated to excite?

Thus it is, Mr. Speaker, that, slavery has, ever since this Union was formed, been gradually augmenting its power; moving on, especially during the latter part of the half century of our national existence, with giant strides in the march of encroachment, constantly grasping power, and constantly asking for more, never saying enough, but always crying, give! give! give!

And now, Mr. Speaker, let me entreat gentlemen to review the subject in the light which I have endeavored to throw upon it, and tell me if it is not the height of injustice to charge the petitioners and the agitators of the subject of slavery, at the North, with a violation of implied pledges in favor of slavery, when it is manifest beyond the power of contradiction that the South has violated, and is, at this moment, flagrantly violating its own most clearly implied pledges of a contrary character.

Sir, as I have already intimated, the North, so far from encroaching on the rights of the South in this matter, are but resisting the encroachments of the slave power. They are standing on the very confines of the Constitution, battling, not merely for the rights of the slave, but for the dearest rights of freemen. And are they to yield at this point? No, sir, no; not a hair's breadth. They *cannot*, without a surrender of every thing. It is time the South should understand that the North is no longer to stand still and witness the encroachments of slavery with arms folded, eyes closed, and mouths shut; but that, while they will not transcend, by the breadth of a hair, the limits of the Constitution, they owe it to themselves—to their country—to its honor abroad—to its safety at home—to humanity—to justice—and to the world, struggling for victory over time-honored oppression—to stand firm upon the ground of *constitutional right*, and never surrender for one moment those great weapons of fair and honest warfare against slavery—freedom of speech—freedom of the press—and freedom of petition.

But I may be told that, though there might have been, at the adoption of the Constitution, no such compromise in favor of slavery as is now contended for, yet that there *should* be such a compromise *now;* that, since the South are so excitable on the subject, *it is not best* to agitate it; but to refrain for the sake of preserving the Union. Sir, I am willing to yield much for the sake of peace—which none can prize more highly than I do—and for the Union—whose benefits are, by no means, to be lightly put at hazard. But I am not willing to yield every thing. There is a point where yielding must stop, or every thing will be demanded and surrendered.

Compromise! What is a compromise but a *mutual* concession? And what are the *South* prepared to concede? Nothing! As usual in the contest between freedom and slavery in *this* country, the concessions must all be on one side. While slavery is reaching forth the arms of her power in every direction—lengthening her cords and strengthening her stakes, and grasping, by a bold and daring policy, the entire control of the Union, the People of the North must stand still—shut their mouth—throw away their pens—break their presses—and sit down in silence, without even the poor privilege of *praying* for deliverance from her all-grasping dominion! And all in the spirit of compromise! for the sake of peace! and the Union! Sir, it is enough to sicken the soul of a freeman to hear this cant of compromise—a compromise of silence! of death! not the death of slavery, but the death of freedom!

This speech convinced the Southern Representatives of the abil-

ity of its author, if it did not convict them of their own inhumanity and injustice, while it furnished the constituents of Gov. Slade gratifying evidence of the soundness of his principles, and of his fearlessness in their defence—evidence which had never indeed for a moment been wanting during his previous Congressional career.

His services in Congress having terminated in 1843, he was the same year appointed Reporter of the Supreme Court of Vermont, in which capacity he served until he was elected Governor of the State in 1844. In this office he was continued two years, and in it performed his last political service. It probably would not be exaggeration to say, that between 1816 and 1846, he held a greater variety of civil trusts, in this State and under the National Government, than have ever been held by any other native of Vermont. From 1846 to the time of his decease he was Corresponding Secretary and General Agent of the Board of National Popular Education. He possessed versatility of character which prepared him to fill these numerous and varied offices with credit to himself and with benefit to his country. Whatever the post assigned him, he always appeared equal to its demands. We have seen that in his labors as editor and compiler, he exhibited sound judgment and discrimination, and in his speeches while a member of Congress, he showed himfelf a fearless, as well as an able defender of the right, when arbitrary power menaced its subversion.

But it was as Secretary of the Board of National Popular Education, that Gov. Slade found most congenial employment. Here his benevolence, and his ardor had full scope. Did our limits allow us to indulge in extracts from his Annual Reports and Addresses on the subject, we should discover the most enlarged views of education, modified by a profound knowledge of the intellectual wants of our race and especially by Christian principle.

"Education," he remarks, "is the true and proper, and harmonious developement of all the faculties of the human soul — the conscience, the heart, the understanding. What is man worth, without a conscience sensitively alive to the distinction between right and wrong? And what, without a heart, trained promptly to *obey* the voice of God thus speaking within him? Shall we

bestow years of labor in sharpening the intellect, leaving the conscience to blindness, and the heart to hardness, and call it education? And yet this is what thousands on thousands are doing with their children!

"The people of this nation must be educated — *all* educated — *rightly* and *truly* educated. The strength of our institutions is in the consciences and hearts of the people. To neglect conscience and heart education, is to give ourselves over to inevitable ruin. The well known examples of the downfall and extinction of nations, in which science flourished, and the arts were carried to perfection, but in which the conscience and the heart were left to darkness and debasement—men being given over to a reprobate mind, and 'filled with all unrighteousness,' are warnings to us of fearful and terrific import. Free schools, an open Bible, and moral training, are to be our sheet anchor in the gathering storm."

As companies of female teachers were, from time to time, prepared for their chosen vocation, under the auspices of the Society he served, Gov. Slade accompanied them with all a father's solicitude, to their several fields of labor; saw them properly located, and inducted into their work of enlightening and training the minds and hearts of the rising myriads of the West. In this, as a loved employment, he continued even after the destroyer had marked him as a victim. To this he clung with a grasp which was relaxed only by death.

The crowning excellence of Gov. Slade's character, was his *piety*, which pervaded alike his public and his private life, and was best known to those most familiar with his daily walk. It made him scrupulously an honest man, disposing him to render to every man his just due, even though misfortune had curtailed his means, and involved him in temporary embarrassment. He availed himself of no exemption from honest liabilities because he might have been discharged by a decision in chancery, or by the statute of limitations. He exhibited rather the noble determination, so rare among even Christian men, to discharge every equitable claim upon him, whether or not it could be enforced, resolved, at all events, to keep a "conscience void of offence." Few men, it is believed, have acted so prominent a part, and left behind them a reputation so spotless and so pure—so eminently honorable to a Christian profession.

"His care was fixed
To fill his odorous lamp with light
And hope that reaps not shame."

The decease of Gov. Slade occurred in Middlebury January 16, 1859, at the age of seventy-three years.

To the preceding I add the names of several gentlemen of the legal profession, who, though not natives of the town, were here from early childhood, and were ever accounted Cornwall men.

MILO COOK was born in Connecticut, January 2, 1783, the year previous to his father's removal to Vermont. He graduated at Middlebury College in 1804. Having studied law in the office of Samuel Miller, Esq., of Middlebury, and been admitted to the bar, he commenced the practice of his profession at Williston, and there remained till 1813, when he removed to Middlebury, and was engaged in mercantile pursuits till 1817. In 1817-18 he was preceptor of Addison County Grammar School, and then removed to Augusta, Ga., where he became the principal of the English department of Richmond Academy. In this station he remained untill his death, by yellow fever, Aug. 20, 1820.

MARTIN POST, born in Rutland November 11th, 1778, has already been noticed in the list of professional men of Cornwall, and as having resided also in Shoreham and Middlebury, in which latter place he died in middle age.

GILBERT T. THOMPSON was born in Swanton, December 20, 1807, and came to Cornwall with his father in early childhood. He graduated at Middlebury in 1830, and was, the three following years, preceptor of Addison County Grammar School, during which period he also studied law with Hon. Joel Doolittle of Middlebury. He was several years connected with Geneva College, N. Y., as Tutor and Professor of Languages, but he returned to the legal profession, to which he had devoted himself with bright prospects of a successful career. It soon became apparent that pulmonary disease had marked him as a victim, and forbade his engaging in his chosen pursuit. He died at Northampton, Mass., in 1852, and his remains were interred at Mount Auburn.

Hon. DORASTUS WOOSTER came with his father to Cornwall when a child. Though denied the advantages of a liberal education, he secured a respectable standing at the bar, esteemed especially for his probity, and high sense of professional honor. However his brethren might question the soundness of his logic, no man questioned the purity of his intentions. He was "an Israelite, indeed, in whom there was no guile." Previous to the change in the organization of the County Court in 1825, he was Chief Judge one year, and after the change, was Assistant Judge six years, from 1825 to 1831, and again from 1842 to 1844. He was reelected to the same office in September, 1855, about two months before his decease. He died suddenly of disease of the heart in Dec., 1855.

CHAPTER XXV.

NATIVES OF CORNWALL WHO HAVE ENTERED THE PROFESSIONS—PHYSICIANS—TEACHERS—EDITORS—THOSE IN OTHER EMPLOYMENTS—LIST OF GRADUATES.

I next notice the natives of Cornwall who have entered the Medical Profession.

JOHN V. BAXTER, a son of Elihu B. Baxter, pursued professional study at the Castleton Medical School, and has been a successful surgeon and physician. He now resides, engaged in medical practice, at La Crosse, Wisconsin.

FRANKLIN BOND, born April 15, 1821, pursued his medical studies with Dr. Marcus O. Porter, and at the Vermont Academy of Medicine at Castleton, from which Institution he received his degree. He was several years located at Sheboygan Falls and at Fox Lake, Wisconsin, in the practice of his profession. Thence he removed to Cornwall, and has been chiefly engaged in agricultural pursuits.

ELIPHALET ELLSWORTH pursued medical study in the office of Dr. Ford. His history I have not learned.

JONATHAN FOOT, brother of Hon. Solomon Foot, was born in 1804. The following facts of his history from one who has known him intimately, have been furnished for my use:

"Jonathan Foot, M. D., pursued his medical studies with the late Drs. Allen of Middlebury and Woodward of Castleton, and graduated at the Vermont Medical College at Castleton in 1829. The following year he settled at Whitby, Canada West. He now resides in the village and parish of Brookline, in the township of Whitby, and County of Ontario, Canada West. Here, for the last twenty-nine years, he has had an extensive practice, and has attain-an eminent position in his profession. In reputation, wealth and influence, he stands among the foremost men in Canada West."

FREDERICK FORD has already been noticed among the professional men of Cornwall, as having been born in 1787; as having received his medical education at Hanover, N. H., and as having been engaged in practice with his father. The reader is referred to that article.

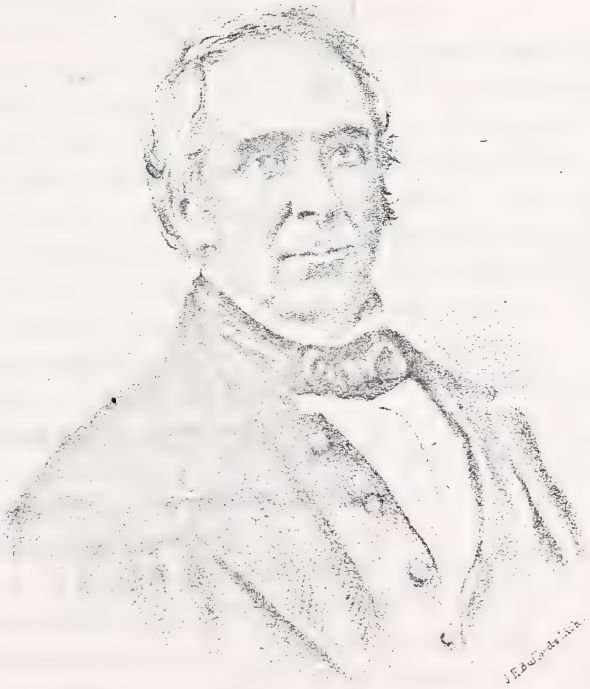
NATHAN GALE having completed his professional studies, settled in Orwell, where he still resides successfully engaged in practice.

GEORGE GALE has for many years been established in his profession in Bridport. He is now serving as Surgeon in the First Regiment of Vermont Cavalry in the war of the great rebellion.

CALVIN LEWIS was born in 1797. He pursued the usual course of medical study, graduated at the Castleton Medical Academy, and established himself in professional practice at Rochester in this State, where, after a brief period of labor, he was stricken down by death in 1829, at the early age of thirty-two years.

MARTIN L. MEAD was born in in 1834, fitted for College mostly at the Flushing Institute, L. I., and graduated at Middlebury in 1855. He spent one year as a teacher in Poughkeepsie, N. Y., and two years in the same employment in the English Department of Phillips Academy at Andover. He pursued professional study at Albany and was a graduate of the Medical College in that city, where he is also etablished in medical practice.

BURRILL S. MINER was born in 1797. Having pursued his medical studies in the office of Dr. Carpenter of Whiting, and at the Medical School of the University of Vermont, he received the degree of M. D. in 1825. For a short period he practiced in the



JONATHAN FOOT, M.D.

Brockin C.W.

south part of Cornwall, but removed to Cambridge, Lamoille County, in this State, where he has since pursued the practice of his profession. He has also held political office, having been two years a member of the State Senate from Lamoille County.

MARTIN PARKER pursued professional study with the DRS. Ford, and settled in Montreal, C. E.. After a successful career of several years, he died in the midst of life and usefulness.

FRANCIS PARKER, brother of the preceding, also studied with the DRS. Ford, and settled in Parishville, N. Y. He died three or four years since, after having enjoyed for a long period an extensive practice, and established high professional reputation.

JACOB PECK is a son of Jacob Peck, senior. After completing his medical education, he settled in Bridport, where, after a period devoted to professional practice, he removed to Lower Canada. He has for some time resided, and still continues in Norfolk, St. Lawrence Co., N. Y.

STEPHEN G. PECK was born July 19, 1803. His parents moved in his childhood to St. Lawrence County, N. Y., where he remained till he entered College. He graduated in 1822, and having prepared himself for the medical profession, settled in Panama, N. Y., where he still continues.

ALANSON A. PECK studied with Dr. Carpenter of Whiting, and became established in this town, but after a brief period, removed.

ELIJAH PRATT was born in Cornwall in 1786. He has been settled many years in the practice of his profession in Kingsboro, N. Y.

EDWARD O. PORTER, pursued professional study with his father, M. O. Porter, late of this town, and at Castleton Medical College. His father having removed to Middlebury, the son offers himself as his successor in business.

EZRA SCOVEL received the degree of M. D. at the University of Vermont in 1825, and soon after was commissioned as Surgeon in the United States Navy. While in the service he was connected with the ship Columbia, but failing health rendered his resignation

necessary, and he died after a brief, but promising professional career.

CHARLES A. SPERRY studied medicine with Dr. Porter, and at the Castleton Medical Academy. He is settled in Pomfret, Windsor County, Vt.

ROLLIN J. WARNER was born in 1825. His professional studies were pursued under the instruction of M. O. Porter, M. D., and at the Vermont Academy of Medicine, at Castleton. He first settled in Addison near Chimney Point, but after a brief residence at that place, an inviting field of professional labor presented itself at Port Port Henry, N. Y., and he removed thither, and there still resides, engaged in extensive and lucrative business.

I add the names of a few physicians not natives of Cornwall, but resident here in early childhood, and while acquiring their education.

OLIVER J. EELLS has already been mentioned as among the professional men of Cornwall, and a sketch of his history may there be found, to which the reader is referred.

JAMES LANE pursued professional study under the direction of the Drs. Ford, and has many years been engaged in the practice of his profession, in Ohio.

SOLOMON SHERWOOD settled in northern New York, and his field of professional labor, was for years partly in Canada. He at length removed to Wisconsin, where he continued in practice till his decease, two or three years since.

TEACHERS.

ASAHEL H. BINGHAM was born May 26, 1822. His life has been devoted to teaching as a profession, and he has at different periods, labored in several localities.

BENJAMIN F. BINGHAM, brother of the preceding, was born April 7, 1824. He began his career as a teacher by instructing a common school. He then for two or three years taught successfully a select school in West Cornwall. Having received an invitation to become the Preceptor of a flourishing Academy at West Rut-

ed, he removed to that place several years since, and his labors have been highly appreciated by his patrons.

ANSON HURLBUT was born in 1792, and was engaged, more particularly in teaching the art of writing. His residence was Lockport, N. Y., where he recently died.

DARIUS M. LINSLY was born in 1820, and graduated at Middlebury College in 1841. He taught at Middleport, N. Y., and was subsequently several years Principal of Jefferson County Institute, Watertown, N. Y. He now resides at Kalamazoo, Michigan, as financial agent of a Female Seminary.

AURELIAN H. POST, second son of Martin Post, Esq., was born in 1807, and graduated at Middlebury College in 1832. He commenced a course of theological study at Andover, but was compelled to abandon it, by the failure of his health. In the hope that teaching would better comport with his delicate state of lungs, he resorted to it, and established a private school in Medford, Mass.; but found himself unequal to the rigors of a Northern climate, and attempted to prosecute his work in the milder latitude of Mississippi. Compelled by disease, which made rapid inroads on his system, to abandon his employment, he visited his brother, Rev. M. M. POST of Logansport, Indiana, and there died Oct 5, 1834.

ELIAS D. ROCKWELL was several years associate Principal of a Commercial College in Chicago, Ill., but decided to enter the medical profession. Having just completed his course of medical study, he was engaged in the care of the sick and wounded in a military hospital at Chicago, where he died in 1862, from disease supposed to have been induced by over exertion.

Several of the sons of Cornwall who ought, in this connection, to be mentioned, have engaged in various employments originating in the enterprise and discoveries of modern times.

JOSEPH PENNOYER entered Middlebury College, but did not complete his collegiate course. He has been employed from early life as a Civil Engineer in Canada East, making Sherbrooke his place of residence. Proving himself an accomplished officer, he was many years employed by the British Government in conducting

their land surveys, and since railroad surveying has been in demand, has found ample and lucrative employment in that department of labor.

WM. E. RUST was employed as a telegraph operator in Boston, and is now a clerk in the Boston Post Office.

ROLLIN S. WILLIAMSON has been employed as an operator in the office of the Electric Telegraph, first in Massachusetts and more recently at Palatine, Ill., where he now resides; acting also as an agent of the Chicago and North-Western Railroad.

STRONG B. THOMPSON, Esq., for many years held a Lieutenant's commission in the United States Navy, and was engaged in active service. But frail health and the demands of his private business induced him to resign his place, and he has since resided in Boston, conducting a farm in that vicinity.

EZRA FOOT, a son of Russel Foot, has devoted his time to giving instruction in music. He has been accustomed to hold musical conventions, attended by one or more assistants, and has prosecuted his labors extensively and successfully in the West. His residence is in Western New York.

EDWARD S. DANA, a son of Austin Dana, is Clerk in the Pension Office at Washington, D. C.

RUFUS MEAD was born in 1825. After the retirement of J. H. Barrett, Esq., from the editorial department of the Middlebury *Register*, Mr. Mead succeeded to that office, which he continues to hold to the acceptance of his patrons. He was some years partner of the late proprietor, Justus Cobb, Esq. For the past three years, he has been joint proprietor, with Wm. J. Fuller, of the paper and its office of publication.

MOSES PRATT was editor in Albany, N. Y.

Though the names of most of the College graduates from Cornwall appear in the preceding lists, it may be gratifying to many readers to have the catalogue, both of natives and of those resident here when graduated, drawn out in full, in the order of graduation, including several who are not mentioned above.

GRADUATES.

Milo Cook, ...1804.
Luther P. Blodget, ...1805.
William Slade, ...1807.
Ebenezer P. Sperry, ...1808.
Joel H. Linsly, ...1811.
Thomas P. Matthews, ...1811.
Miles P. Squier,** .....1811.
Joseph R. Andrus, ...1812.
Ashley Samson, ...1812.
Reuben Post, ...1814.
Lucius C. Foot, ...1815.
Ira Ingraham, ...1815.
Luther G. Bingham, ...1821.
Ezra Scovel, ...1822.
Lyman Matthews, ...1822.
Lucius L. Tilden, ...1823.
Jedediah Bushnell, ...1826.
Solomon Foot, ...1826.
Martin M. Post, ...1826.
Samuel Everts, ...1828.
Amzi Jones, ...1828.
Geo. C. V. Eastman, ...1829.
Gilbert T. Thompson, ...1830.
Wm. R. Baxter,* .....
Hyman A. Wilder,* .....
Aurelian H. Post, ...1832.
Lyman B. Peet, ...1834.
Orson Rockwell, ...1834.
Zebulon Jones, ...1836.
Ashley Samson, ...1836.
Chauncy Abbott, ...1837.
James M. Douglass, ...1838.
David Foot, ...1838.
Hiram Bingham, ...1839.
Henry N. Hudson, ...1840.
Darius M. Linsly, ...1841.
Milo D. Cook, ...1842.
Carlos H. Samson, ...1845.
Patrick H. Sanford, ...1846.
Stephen W. Remele, ...1848.
Hiram Meade, ...1850.
Deodatus D. Haskell, ...1853.
Gilbert C. Lane, ...1853.
Martin L. Mead, ...1855.
Charles M. Mead, ...1856.
S. Leroy Blake, ...1859.
Lyman Peet, ...1861.
Ahira Jones,* .....
Joel Linsly,* .....

The above are graduates of Middlebury College, except those marked * who are graduates of other Colleges.

**Removed with his parents in childhood.

CHAPTER XXVI.

POPULATION — THE FIRST MALE CHILD BORN IN TOWN—THE FIRST DEATHS BY ACCIDENT, AND BY DISEASE — LONGEVITY OF THE FIRST SETTLERS — CENSUS AT DIFFERENT PERIODS — WHY NO INCREASE?

After careful inquiry on the subject, I think there can be no question that the first male child, and probably the first child born in Cornwall, was Jesse Silkriggs Foot. He was born May 17th, 1776, and was the eighth child of Dr. Nathan Foot, whose family we have already had occasion to notice as having been here before the revolutionary war, and as having consisted of eleven children, of whom five were born in Watertown, Conn., one in Williamstown, Mass., and one in Clarendon, in this State, before the Doctor's removal to Cornwall. Jesse was born here while the Continental forces held possession of Ticonderoga. Two other sons were born in Rutland after the flight of the settlers in 1777; and one daughter of the family, Parthenia M., was born here in 1784, after her parents' final return.

Several of the first settlers had children, and some of them large families before they came to Cornwall. Among the earliest born in town were Luther P. Blodget, Horace Linsly, William Slade, Asahel Bingham, Frederick Ford Jr., Horace Janes, Eli Parkill, Nathan Peck, Roswell Post.

The first males who died in Cornwall, were Jacob Linsly and a Mr. Lee — the former by disease, the latter by accident. Mr.

Lee was engaged in chopping for the purpose of clearing a lot near Mr. Stebbins', when, by the breaking of a lodged tree he was instantly killed. David Baxter was killed a few years later by the axe of a companion with whom he was chopping — the axe having slipped from its handle, and lodged in his abdomen.

It is a fact of sufficient interest to demand a passing notice, that a large proportion of the early settlers lived to advanced age. Mrs. Mercy Andrus, the mother of Eldad Andrus, was aged 106 years at the time of her death. Jeremiah Bingham lived to the age of 94—Isaiah Gilbert 96—Ebenezer Stebbins 96—John Rockwell sen 92—Felix Benton 90 — Enos Morgan 90 — Abraham Williamson 87—Samuel Blodget 87—Israel C. Janes 87 — Daniel Foot 89—Reuben Peck 88—Samuel Ingraham 80. Several others reached extreme age, but I am unable to give their ages with precision. An equally large number of females have been spared to very advanced years, among whom were Mrs. Felix Benton, Mrs. Wm. Baxter, Mrs. David Parkill, the last exceeding 90 years. A few still linger among us, past four score years, the representatives of the past, — the tie which connects those now living with the venerable dead, whose energy felled the forests and subdued the fields; whose piety and wisdom established our churches and schools; whose principle and forecast, in a word, laid the foundation of many generations. Among these are Mrs. Roxalana Peet, Mrs. Rhoda Williamson, Frederick Frost and Walker Linsly.

Baltus, a colored man, died in January, 1862, at an age probably not much, if any, less than one hundred years. He is said to have come to Vermont as a servant in the family of Mrs. Bushnell's father, and from that circumstance to have become an inmate of her family. He was trained as a house servant and was willing to be useful in that capacity, but was quite averse to field labor. His last years were spent in decrepitude, but were rendered comparatively comfortable by a liberal provision for his wants at the charge of the town. Like most of the aged colored men of New England, he claimed that in early life he was acquainted with Gen. Washington, and was, once, his servant.

The prevalent diseases in Cornwall are of course similar to those generally occurring in this region. While comparatively exempt in the earliest periods of our history from the intermittent fevers, common for many years in the towns bordering on the Lake, we have probably been visited as often and as violently with other fevers as they. There have been periods when typhus and typhoid fevers have prevailed with much malignanty, and within a few weeks or months, numbered many persons with the dead. These periods have not, however, been of very frequent recurrence. There was very fatal sickness in 1802, and an equally fatal prevalence of typhus, or as it was designated by many physicians, ship fever, in the winter of 1812–13, during the war with Great Britain. The disease first appeared in the beginning of winter, in the camps of the Northern division of our army at Burlington and Plattsburgh, and thence spread widely through this State, and indeed through New England, carrying in its train, sorrow, bereavement and death. The disease seemed awhile to mock the best efforts of medical skill, and throughout its prevalence, the mortality was fearful.

A typhus fever in the summer and autumn of 1847, within a brief period cut down some of our most valuable members of society, both male and female. There have been periods, too, when scarlet fever and dysentery have appeared with much malignancy, especially among the young, and have hurried hence numerous victims.

But pulmonary disease, in its various phases, has, beyond a question, proved the chief agent of mortality in our community. With disguised habiliments, and with flattering mien, she often lures her victims, while yet unsuspecting, beyond the reach of aid, and then points them to the narrow home, towards which they are, slowly perhaps, but assuredly advancing.

I am not aware that any record of mortality in Cornwall, kept previously to 1802, is now in existence. For twelve years from that date, I find a memorandum of the deaths in town, in the handwriting of my father, as follows :

1802....53	1803....24	1804....11	1805....17
1806.... 5	1807....18	1808....15	1809....14
1810....14	1811....14	1812....14	1813....37

1814 to Sept. 30....5

It is known that Mr. Bushnell was accustomed to keep a list of deaths, and present it to his people on the first sabbath of each year. This list I cannot obtain, nor, so far as I can learn, is any similar list that may have been kept by his successors in office, obtainable. From 1847, Major Orin Field, for whose kind aid in collecting statistics, I have before had occasion to make my acknowledgements, has kept a table of mortality which he has furnished for my use.

1847....30	1848.... 7	1849....12
1850....15	1851....19	1852....14
1853....15	1854.... 6	1855....14
1856....10	1857....11	1858.... 8
1859....10	1860....11	1861....11

To this list Maj. Field adds the remark that in 1847, five persons died over 83 years and ten months old, and that two boys were drowned.

The population of Cornwall in 1791, in which year the State was admitted into the Union, was 826. At the several enumerations subsequent to this period, the census was as follows:

1800....1163	1840....1163
1810....1279	1850....1155
1820....1120	1860.... 977*
1830....1264	

From the above figures it appears that previous to 1800, the increase of population was very rapid, the number having reached 1163 in about sixteen years. Forty years afterward, though there had been some variations in the intermediate period, the number appears unchanged. During the next ten years, the census indicates an actual decrease of *eight;* and in the next ten years, there appears the startling decrease of 178.

To one unacquainted with facts in this case, it may seem surprising that a town, which, at its first settlement, was so rapidly peopled, and which has ever been enterprising and prosperous, should during a period of sixty successive years, suffer such a loss

*Thus reported in the Census returns of 1860, but probably an error.

in its population. Facts which have already been presented to the reader show how large a number of professional men have gone out from our borders; and more extended inquiry will show that since 1800, an incessant tide of emigration has been setting from our borders; first to Northern New York, next to Western New York, next to Pennsylvania and Ohio; next to Michigan, then to the broad plains of Illinois, Wisconsin, Iowa and Minnesota. Some of the sons of Cornwall have found fields of labor, and some, I may add, have found a final resting place in Missouri and Arkansas, and especially New Orleans, whose grave yards will, in the resurrection, prove to have swallowed up an untold multitude of northern victims.

The pulpits of our land, the halls of legislation, the courts of justice, the chairs of editorial and literary labor, the seminaries of instruction, the chambers of sickness, the marts of trade, the railroad and telegraph offices, the homes of agriculture dotting the prairies of the West, the agencies of benevolence and the abodes of missionary toil in this and in pagan lands, can answer the interrogatory why the numbers of our population have remained so nearly stationary for more than half a century. For in all these positions, the natives of Cornwall have been, and in many of them may now be found, discharging their several responsibilities with a measure of energy and fidelity, in most cases, creditable to themselves, and honorable to the town which gave them birth and nurtured their early years.

CHAPTER XXVII.

RECORD OF FAMILIES SETTLED PREVIOUSLY TO 1800.

With the belief that it will be gratifying to the descendants of the first settlers of Cornwall, to have their family Registers placed beyond the reach of casualty on the printed page, I have compiled the following, partly from the record kept by the town clerk in accordance with an early statute, and partly from notes taken during conversations held with aged persons still living, respecting families of their own parents, or other families with whom they were familiar. For the convenience of reference, without an index, I arrange them in alphabetic order, premising only, that although the list cannot be made entirely free from error, much effort has been made to render it reliable. The name of the father of each family is placed at its head, with the maiden name of the mother, where I could ascertain it. The dates of births, when known, are given, and at the right hand of the column are given the names of those to whom the daughters were married.

FAMILY RECORD.

ANDRUS, ELDAD.

Polly, born May 25, 1778. Wm. A. Stirling.
Mercy B., Oct. 1, 1786. Tappan.
Abram K., June 3, 1784.
Diantha, Jan. 28, 1787. Norton.
Ethan, May 17, 1789.

ABERNATHY, JARED & OLIVE FOOT,

Ezekiel.
Margaret. Sunderlin.
Cyrus
Abram.

ANDRUS, EPHRAIM.

Lucretia Tyler, born, Aug. 26, 1787.
Mary, November 7, 1790.
Sylvia, May 17, 1792
Ephraim Jr., March 20, 1795.
Harriet, February 3, 1797.
Huldah, November 12, 1798.
Ephraim Y., August 27, 1801.
Gideon Hotchkiss, August 7, 1803.
Abraham Thomas, March 8, 1805.
Sally, April 29, 1806.
Olive Alma, December 17, 1808.

ANDRUS, ETHAN.
Rebecca, born Sept. 26, 1781.
Sally, Sept. 8, 1783. Sherrill.
Joseph Raphael, April 3, 1791.
Lucina Jenta. Foote.

ALVORD, JOHN and OLIVE.
John Pomroy, born March 24, 1793.
Harriet, July 27, 1795. J. Smith.
Maria, May 14, 1797. O. Field.
Joseph Hooker, October 19, 1801.
Clarissa, Aug. 10, 1799. N. B. Slade.
Sally, October 24, 1803. Geo. Walker.
Electa, December 13, 1805.
Wm. Woodbrush, Dec. 15, 1808.
Eliza, Oct. 7, 1811. Townsend.
Jane Ann, February 19, 1816.

AVERY, ROGER and ELIZABETH.
Betsey, born January 26, 1785.
John, September 4, 1786.
Lucy, December 4, 1787.
Polly, November 14, 1790.

BALCOM, ABRAHAM.
Luther.
Abigail.
Freelove, a daughter.
Johnson.
Almira. A. Douglass.
Sophia. Harvey.

BARTHOLOMEW, SAMUEL and CHLOE.
Fanchera, born June 25, 1803.
Samuel, December 10, 1805.
Chester, August 24, 1808.
Sylvanus, July 15, 1811.

BAKER, TIMOTHY.
Fanny. J. Douglass.
Phebe.
Clarissa.
Oliver.
Rhoda.
Rebecca.
Lucy.
Alpheus.
Irene.
Nancy.
William.
Luman.

BENEDICT, ZACHARIAH.
Abel.
Sally. S. Holley.
Elijah.

BLANCHARD, NATHANIEL.
Ezekiel, born September 20, 1779.
Cynthia, July 8, 1782. J. Masuan.
Henry, November 13, 1786.
Benjamin.
Charlotte. Ira Foot.
Nathaniel Jr., killed while young by a log rolling on him.

BAXTER, WM.
Luther.
Polly.
Cynthia.
William Jr.
Lydia.
Chauncy.
Lorania.

BENTON, ANDREW.
Andrew Jr., born March 4, 1787.
Sarah, October 13, 1789.
Tryphena, August 6, 1792.

BENTON, FELIX.
Tamar, April 20, 1788. W. Linsly.
Elijah, February 12, 1790.
Electa, March 3, 1792. F. M. Hall.
Noah Lester, February 20, 1794.
Catherine, Sept. 27, 1795. Levi F. Tilden.
Rhoda, November 13, 1797.
Jerusha, July 1st 1800. Deming.
Azro, April 29, 1802.
Burr, February 29, 1804.
Polly, Feb. 18, 1806. Taylor.
Betsey E., Feb. 2, 1808. Willard.
Milo and Philo, twin sons, May 3, 1810.
Stephen.

BLODGET, SAMUEL.
Zenas
Luther Palmer.
Samuel Jr.
Elisha
Ira
Harvey.
Lyman.
Rhoda. A. Williamson.
Huldah. Samuel Peck.
Anne. Theron Tilden.
Orphah. Milo Holley.
Betsey.
Marcia Ann.

BLODGET, ARCHIPPUS.
Wheeler, August 15, 1785.
Almonds, May 15, 1787.
Truman, January 27, 1789.

BOYNTON, JOHN.
Olive, born October 16, 1794.
David, September 2, 1796.
John Jr., September 9, 1798.
Henry, July 5, 1800.
Jeremiah, December 14, 1802.
Levi S., July 24, 1804.
Polly, August 10, 1806.
Joel.
Zerah.

BINGHAM, JEREMIAH and ABIGAIL HAWKS.
James, born December 12, 1772.
Reuben, January 7, 1775.
Ira, January 10, 1777.
Sylvia, Dec. 18, 1778. A. Delong.
Abigail, Nov. 2, 1780. Johnson.
Jeremiah Jr., Feb. 2, 1783.
Ruth, December 17, 1784.
Asahel, October, 1788.

BINGHAM, JEREMIAH, 2d.
Lydia was born November 29, 1787.
Laura, September 12, 1789.
Laura 2d, April 29, 1791.

CHIPMAN, JESSE.
Amos, born November 5, 1780.
Mary, March 30, 1786.
Sally, June 5, 1787.
William, Jan. 10, 1789.
Luther, August 29, 1790.
Calvin, December 24, 1792.

Anna, July 18, 1795.
Elon, September 7, 1797.
Laura, November 26. 1799.
Julius, July 20. 1802.

CAMPBELL, JAMES.

Rebecca, born January 19, 1779.
Sarah, March 16. 1781.
Hannah, September 8, 1783.
Sarah, March 28, 1785.
Robert, November 14, 1790.
John, August 23, 1792.

CHIPMAN, LEMUEL.

Miranda, born June 5, 1789.
Reeve, April 9, 1791.
Alpheus, September 5, 1793.
David, June 20. 1797.

COOK, JOSEPH.

Milo, born January 2, 1783.
Joseph H., July 25, 1788.
Daniel D., August 22, 1792.
Elnora, June 3, 1794. Golding.
Chauncy, August 18, 1796.
Harriet, October 2. 1798. Wm. Lane.

DAGGFT, JOSEPH.

Joseph, born September 19, 1790.
Rebecca, February 2, 1793.
Chloe, June 12, 1795.
Harmon, September 18, 1800.

DAGGFT, HENRY and PAMELA TAMBLING,

Polly, born April 16, 1802.
Stephen A., June 19, 1804.
Emila, a daughter, March 2, 1806.
David, August 9. 1809.
Levi, July 5. 1811.
Orpha Marilla, May 23, 1816.

DOUGLASS, JAMES MARSH.

James, born August 15, 1786.
Elias.
John.
Benjiah.
Burnham.

DURFEY, JEDEDIAH and MILLICENT FOOT.

Olive, born May 9, 1784.
Eli, April 24, 1786.
Electa, August 25, 1788.
Lovicy, November 7. 1790.
Nancy, March 17, 1793.
Truman, September 19, 1796.

DWINNELL, WILLIAM.

William Jr., born June 17, 1796.

DOLF, STEPHEN and EUNICE LINSLY.

Stephen Jr., born May 6, 1791.

EELLS, NATHAN and CHLOE MORGAN.

Thomas D.
Truman.
Lois. B. Parkill.
Sophronia. C. Samson.
Lydia. J. W. Conroe.
John.
Chloe.
Betsey. H. B. Ross.

FENN, TITUS and RHODA ANDRUS.

Titus.
Lucy.
Rhoda. J. Bingham.
Constant.
Abi.
Zeno.
Ethan.
Chester.
Thomas.
Julina.
Paulina.

FIELD, ASAHEL.

Patty, born May 6, 1797. C. Fenn.
Lydia, May 1, 1799.
Anthey, October 15, 1802. C. Hooker.
Betsey, October 26, 1805. D. Hooker.

FIELD, ELISHA Jr.

Clarissa, Dec. 25, 1790. E. B. Baxter.
Orrin, June 11, 1792.
Luman, March 28, 1794.
Norman, September 28, 1802.
Loyal Case, December 13, 1809.
Elisha C., April 5. 1818.
Elisha Field died Feb. 18, 1852, aged 88.

FOOT, Dr. NATHAN.

Daniel was born in Watertown, Conn., April 3, 1760.
Nathan Jr., November 16, 1761.
Millicent, November 6, 1763. J. Durfee.
Abijah, March 23, 1766.
Uri, July 12, 1768.
Jesse, born in Williamstown, Mass., 1770.
Marian was born Clarendon, Vt., November 6, 1772. Olmstead.
Jesse S., born in Cornwall May 17, 1776.
Thomas, born in Rutland July 9, 1778.
William, Rutland, September 5, 1780.
Parthenia M., Cornwall, May 5, 1784.

FOOT, NATHAN Jr.

Sally, born April 13, 1791.
Linus, October 14, 1794.
Lucius Chittenden, November 3, 1796.
Lucina, July 30, 1800.
Millicent, Dec. 17, 1802. Wm. Whittlesy.
Maria.
Elvira.
Mary. H. Griffin.

FOOT, DANIEL.

Sally.
Anne.
Sylvester S.

FOOT, ABIJAH.

Harvey Brownson, born February 7, 1794.

FOOT, Dr. SOLOMON.

Solomon, born Nov. 19. 1802.
Jonathan, October 31, 1804.
Lucius Archibald, July 29, 1806.
Eliza Crossett, Sept. 21, 1808. E. Collins.

FOOT, DAVID Sen. and MARY SCOVEL.

Abram, born 1778.
David Jr.
Olive. J. Abernathy.
Polly. L. Sperry.
Russel.
Miranda. Ezra Mead.
Elijah.
Huldah. A. Phinney.

FOOT, JARED and LUCINDA.

Asa K. Buel adopted son, born June 3, 1791.
Jared Jr., born July 12, 1795.

David, October 13, 1797.
Lurinda, September 29, 1799.
Eli, October 9, 1803.

FISHER, ISAAC.

Abigail, born October 1, 1788.
Tryphosa, February 19, 1791.

FORD, FREDERICK and SUSANNAH DOUGLASS.

Frederick was born June 4, 1787.

FROST, FREDERICK and MARTHA LEWIS.

Frederick.
Sally. J. Smith
Israel D.
John.
Joseph.
Martha. Smith.
Mary.
Amanda. Nichols
Isaac.
Levi.

GIBBS, ZADOC and SARAH STONE.

Sarah. N. Landers
Lydia.
Dotha.
Truman C.
Iantha. William Cook.
Ursula. George Havens.
Eloisa. Ezra Cline.
Noah C.
David S.
Silas L.

GIBBS, HENRY.

Abigail, born February 11, 1788
Harry, October 14, 1790.

GOODRICH, MOSES and MARY FORD.

Frederick was born September 18, 1795.
Mary.
Millicent.
Lucy. M. Kitchel.
John F.

HAMLIN, JOHN.

Nathaniel was born August 30, 1780.
Eli, June 10, 1782.
Lydia, August 1, 1784.
Mary, August 31, 1786.
Benjamin, January 31, 1790.
Enos, August 30, 1792.

HALL, THOMAS.

Thomas Jr, born August 27, 1780.
Jerusha, October 16, 1781. Baker.
Prudence, March 1, 1783. Holley
David, June 29, 1784.
Reuben, August 12, 1786.
Anna, January 13, 1788.
Levi, March 19, 1789.
Clarissa, January 29, 1792. Perkins
Alanson Northrup, February 26, 1794.
Sylvanus
Reuben P.

HALL, HILAND.

Hiland Parsons, 1787.
Eudotia, 1789.

HALL, BENJAMIN.

Reuben D.

HATHEWAY, ERASTUS.

Austin, born November 27, 1785.
Lovice, September 3, 1788.
Rhoda, May 22, 1790.

HAMLIN, BENJAMIN and PAMELIA TURNER.

John was born March 11, 1793.

HURLBUT, BARTHOLOMEW.

Levi was born September 14, 1786.
Ellis, December 29, 1788.
Luther, February 26, 1791.

HILL, TITUS.

Aaron.
Lois. E. Peck.
Titus.
Dan.
Abner.
David.
Harry.
Abigail. N. Green,
Polly. G. W. Griswold,

HURLBUT, ELISHA.

Henry, born September 14, 1785.
Clarissa, June 4, 1787. F. Frost.
Lucretia, April 8, 1787. Stickney.
William, August 16, 1790.
Anson, April 12, 1792.
Ammi, March 7, 1795.
Louisa, Nov. 11, 1797.
Julia, Sept 6, 1799. Wm. Hart.
Hannah, Feb. 1, 1804. Woodruff.
Samantha, April 3, 1805.
Lydia, March 25, 1807. J. Jones.
Julius, March 14, 1809.
Betsey, October 1, 1811.
Samuel.
Edwin.

HOLLEY, JOHN.

John jr., August 27, 1781.
Stephen, April 9, 1783.
Mary, February 18, 1785.
Abigail, December 22, 1786.
Milo, January 13, 1789.
Philo.

HOLLEY, STEPHEN.

Samuel.
Charlotte, Bascom.
Caroline. J. Twitchel.
Lucy, L. T. Matthews.

INGRAHAM, DANIEL & ELIZABETH.

Nathan Spencer, born Dec. 14, 1801.
Joseph Pitts, September 14, 1803.
Daniel Norman, April 2, 1807.

INGRAHAM, PITTS.
Clarissa. Scovel.
Rhoda. Parkill.
Lois, Wright.
Selenda.
Lucinda.
Nathan.
Betsy. Scott.
Nathan.

INGRAHAM, SAMUEL and SARAH LEWIS.
Sally, born July 18, 1783.
Polly, April 10, 1785.
Anna, April 2, 1787.
Samuel Jr., December 16, 1788.
Ira December 20, 1791.
Levi, August 15, 1794.
Sylvia, February 5, 1796.
Eli, August 20, 1798.
Calvin, August 23, 1801.
Betsey, March 17, 1804.

JAMES, ISRAEL C. and MARY ANN MARSH.
Horace, born October 16, 1789.
Elijah, January 12, 1791.
Lucy, March 14, 1792. A. Bond.
Anna, December 24, 1793. R. Mead
Elijah, September 3, 1795.
Mary Ann, April 25, 1799.
Lucina. J. Mayhew.
Polly. N. Parker
Electa.
Betsy.

JONES, DEA. AMZI and HEPSIBAH HARVEY.
Hepsibah, born December 18, 1699.
Amzi.
Jason.
Anna. Miles.
Ahira,
Zebulon.
Lorenzo
Mary. S. S. Rockwell.
Rollin J.

LANDON, THOMAS, Sen.
Thomas.
Isaac.
Ethan.
Edmund.
Horace.
Amos.
Huldah.

LANE, JAMES and POLLY.
Job.
James.
William.
Sarah.

LEWIS, MATTHEW.
Mary. L. Williamson.
Alanson.
Electa.
Irene. E. Brown.
Martin.
Lucy. Blowers.
Matthew I.

LINSLY, ABIAL, Sen.
Joel.
Abial.

LINSLY, JOEL & LAVINA GILBERT.
Selly, May 11, 1783. Baldwin.
Betsey, September 11, 1785.
Horace, December 13, 1787.
Joel Harvey, July 15, 1790,
Gilbert, May 9, 1793.
Charles, August 29, 1795.
Lucius, May 26, 1798.
Julius, February 6, 1801.

LINSLY, ABIAL.
Laura, born July 6, 1784.
Thankful, July 12, 1786.
Clarissa, July 17, 1787.
Henry Gilbert, August 3, 1789.
Nancy, September 7, 1791.

LINSLY, JACOB, Sen.
Rhoda. S. Bean.
Walker.
Jacob.
Polly. Waterhouse.

LINSLY SOLOMON.
Solomon.
Daniel.
David.
Eunice. Dolph.

MEAD, CARY and JUDITH SAMSON.
Chloe, June 17, 1788.
Judith, June 5, 1791.
Cary Jr May 4, 1792.
Cary 2d, June 1, 1794.
Luman, June 5, 1796,

MEAD, RUFUS and BETSEY ROCKWELL.
Rufus, born April 4, 1793.
Hannah, June 3d, 1795. Martin,
Amy. E. Mazuzan.

MINER, RICHARD.
Huldah, January 22, 1781. E. Palmer.

Lucy, October 7, 1795. Eli Parkill.
Betsey, April 13, 1787. Wm. Sherwood.
Adah, Nov. 3, 1788. Wm. Chipman.
Sophronia, September 23, 1790.
N. Blanchard.
Isaac, October 23, 1792.
Ebenezer, November 23, 1794.
Burrill, S., May 18, 1797.
Esther, August 12, 1799. Armstrong.
Hiram, June 4, 1801.
Lucinda, November 8, 1806.

NUTTING, DAVID.
Sarah, August 13, 1776.

Salome, January 28, 1781.
Charlotte, June 4, 1782.
David, April 20, 1784.
Paulina, January 1, 1786.
Pamele, January 1, 1788.

NORTON, SHADRACH.

Luman Benton, born January 16, 1784.

PARKILL, DAVID and SIBBEL BLANCHARD.

Eli, September 24, 1783.
Laura, May 4, 1786. C. Rockwell
Lorenda, May 6, 1788. Bronson.
Sibbel, July 6, 1790
David, by second marriage, 1793.
Chloe, 1795. Northrup.
Benjamin, born 1802.
Truman, 1805.

PECK, REUBEN.

Darius, born February 12, 1798.
Romeo, August 14, 1799.
Julius, February 2, 1802.
Sally, June 2, 1803. J. Mitchel.

PECK, JACOB & ELIZABETH GIBBS.

Elizabeth, born 1786. E, Reeve.
William.
Jacob.
Nathan, June 26, 1788.
Dotha, November 30, 1790. D. Sanford.
Polly, March 8, 1792. Kennedy.
Lydia, May 5, 1795.
Sheldon, August 26, 1797.
Alanson, February 2, 1800.
Anna, March 25, 1802. J. Sanford
Nancy. J. Moody.

PECK, SAMUEL and HULDAH BLODGET.

Stephen Goodwin, born July 19, 1803.

PECK, ELIZUR and LOIS HILL.

Lois, born August 24, 1803. M. Pond.
Hiram.
David.
Elizur.

PENNOYER, AMOS.

Joseph.
Truman.
Andrew.

PEET, LEMUEL and ROXALANA STEBBINS.

Lucius H.
Diadama. Ashby.
Loring S.
Lyman B.
Philena. Baxter.
Mary R. Redfield.

POST, ROSWELL and MARTHA MEAD

Martin, born November 11, 1778.
Elizabeth, April 2, 1781. S. Sanford.
Mehitabel, April 10, 1783. D. Foot Jr.
Mercy, June 23, 1785. S. Blodget.
Roswell, March 30, 1787.
Phebe, June 8, 1789. Dr. H. Brooks
Reuben, January 17, 1792.
Clarinda, August 24, 1794. H. Green Jr.
Truman, December 11, 1796.

PRATT, MOSES

Elizabeth was born April 6, 1784.
Elijah, May 4, 1786.
Mary, December 28, 1788. Hunt.
Rufus, September 14, 1793,
Joseph, April 2, 1796.

PRITCHARD, THOMAS and LAVINA COREY.

Clarissa. J. Wheeler.
Benjamin C.
Harvey
Riley.
Reuben.
Luther.
Calvin.
Betsey.

REEVE, BENJ.

Erastus.
Mary. H. Bell.
Lucina. T. Flower.
Huldah. L. Chapman.
Lydia. E. Claflin.
Rachel. J. Stockwell.
Amanda. P. Abbot.
Acsah. P. Palk.
Sally. F. Ford.

ROCKWELL, JER.

Silas.
Jeremiah Jr.
Anne.
Chester.
Daniel.
Nancy.
Cynthia.
Harvey.
Calvin.
Eliphalet.
Reuben.
Orson.

ROCKWELL, JOHN Sen.

John.
Jeremiah.
James.
Timothy.
Samuel.
Reuben.
Betsey. Rufus Mead.
Hannah. D. Pratt.

ROCKWELL, JOHN Jr. and REBECCA IVES.

Chloe, November 17, 1785. I. Spalding.
John, April 2, 1788.
Moses, October 27, 1790.
Eli.
Hannah. E. Hurlbut.
Anne, J. Warner.

Rebecca. D. Sperry Jr
Sally. Thomas Grier
Abi. William Spalding.

RICHARDSON, BEZALEEL and KIRKUM.

Nathaniel.
Samuel.
Tamer.
Elijah.
Betsey. Welsh.
Deney. Carr.
Sally. Stevens.

ROBBINS, JOHN and ESTHER CHAPMAN.

George.
Zadoc B.
Erastus.
John.
Joseph.
William C.
Ebenezer R.
Esther. James Robbins.

SAMSON, WM.

Daniel.
William.
Eliphalet.
Thomas.
Jonathan.
Judith. Cary Mead.
Mary. Atwood.
Hannah. Mead.
Nancy. F. Delong.
Sally. R. Rockwell.

SAMSON, DANIEL and BETSEY GILBERT.

Ashley, born March 9, 1790.
Daniel Jr, August 15, 1792.
Flora, July 27, 1793. Bateman.
Betsey, January, 1799. H. Linsly
Polly, April 27, 1800. Cisco.
Thankful, March 18, 1802.
Gilbert.

SAMSON, ELIPHALET and AMANDA POST.

Temperance, Nov. 4, 1790. H. Linsly.
Amanda, August 18, 1792. S. Lamb.
Betsey, June 14, 794. Samson.
Reuben, July 1, 1797.
Herman, July 25, 1799.
William, June 20, 1801.
Polly, June 11, 1803. R. P. Bingham.
Sally, June 24, 1805. L. G. Bingham.
Thomas Merrill, September 22, 1807.
Martin, August 31, 1809.
Eliphalet, September 15, 1811.
Ashley, May 2, 1814.

STEBBINS, EBENEZER.

Bela was born October 14, 1776.
Roxalana, September 13, 1778. Peet.
Josiah, January 18, 1782.
Phila, January 8, 1784. Richardson.
Lucy, March 23, 1789. Hale.

SCOTT, AARON.

Asahel, born January 7, 1778.
Ichabod H., March 17, 1780.
Phebe, February 25, 1782.
Ephraim, July 24, 1784.
Alma, August 9, 1786.
Amos, August 9, 1788.
Abel, July 9, 1790.
Reuben, April 10, 1792.

SCOTT, AARON, 2d.

Betsey, born October 11, 1793.
Anna, January 18, 1795.

SCOTT, JOSIAH TYLER.

Nancy, born May 25, 1794.
Gershom, December 3, 1796.
Fanny, February 15, 1799.
Sally, January 23, 1801.
Josiah McCune, February 6, 1804.
Sally Alina, November 17, 1806.
Alinus Arter, October 6, 1809.
Polly Fidelia, December 23, 1812.
Samuel Tyler, October 15, 1823.

SLADE, WILLIAM.

William Jr., born May 9, 1786.
Rebecca, March 12, 1788.
Esther.
Norman B.

STICKNEY, LEMUEL.

Eusebius, born February 6, 1785.
Albin, November 29, 1786.
Norman, February 20, 1790.

SQUIER, TIMOTHY.

Polly, born December 12, 1786.
Polly 2d, February 15, 1788.
Sally, April 24, 1790.

SQUIER, WAIT.

Miles Powell, born 1791.

SANFORD, BENJAMIN and SARAH MARSH.

Orman.
Daniel.
Jonah.
Ozias.
John.
Benjamin Jr.
Joseph.
Cephas.
Permela. E. B. Hill.
Sarah Ann.
Mary Ann. Beecher.
Julina. J. Delong.
Betsey. Z. Pond.

SANFORD, SIMEON and ELIZABETH POST.

Orman, born October 29, 1799.
Rhoda, July 7, 1801.
Clarinda.
Rollin.

SCOVEL, DANIEL and POLLY TITUS

Daniel.
Ezekiel.
Clarissa.

Lois. Brown.
Ezra.
Jared.

SCOVEL, EZRA and TRYPHENA TURREL.

Turrel.
Alvin.
Ezra.
Thirza. Bassett.
Ahira.
Horace.

SPERRY, DAVID.

David Jr.
Lyman.
Daniel.
Levi.
Heman.
Dimon.
Ebenezer Peck.
Harvey.
Rhoda. James Bingham.

SPERRY, LEVI and LYDIA.

Sarah, April 17, 1789. F. Goodrich.
Polly, March 14, 1791. Wright.
Lydia, May 3, 1793. J. New.
Levi, June 7, 1795.
Rhoda, August 21, 1797. A. Stearns.
Lucina, Nov. 7, 1799. Crafts.
Isaac Jackson, March 17, 1802.
Joseph Kinne, Sept. 12, 1804.
Jerusha, April 12, 1807. Bell.
Almira.

STOCKWELL, JOSHUA and RACHEL REEVE.

Erastus.
Joshua Jr., died young.
Ruby. N. Jones.
Betsey. Haskell.
Sarah. Holliday.
Louisa. Bingham.
Maria. Goodno.
Marian. Kidder.

STONE, ELI and POLLY JANES.

Lucy.
Isaac Janes.
Betsey. Jesse Ellsworth.
Polly
Silas.
Eli Jr.
Hiram.
Lyman B.
Lucy. M. M. Blake.
Elijah J.

STOWELL, NATHAN.

Chauncy H.
Caroline. A. Hurd.
Edwin.

TAMBLING, STEPHEN.

Pamela, born January 19, 1782.
Orry, May 24, 1787.
Diantha, September 2, 1790.
Lemuel, August 18, 1770.
Emila, December 22, 1774.

TAMBLING, STEPHEN A. and LORENDA POND.

Sherman, born November 3, 1790.
Hervey, August 16, 1792.

TAMBLING, LEMUEL and MABEL CRISSEY.

Phebe, born June 3, 1796.
Stephen, February 11, 1797.
Vesta, October 28, 1801.
Sally, March 27, 1806.
Betsey P., by second marriage, March 2, 1809.
Harvey, July 3, 1810.
William, April 20, 1812.

TILDEN, CALVIN.

Luther.
Theron.
Lydia. Luther Hurlbut.
Levi F.
Lucy. Hurlbut.
Isaac.

WATROUS, JABEZ and ELIZABETH IVES.

Anna, born May 11, 1788.

WARNER, THOMAS.

Almira, born July 30, 1795.
Sophia, April 29, 1798.

WRIGHT, ELISHA.

Francis, born November 19, 1783.
Uranai, a daughter, July 12, 1785.
Abigail, May 6, 1787.
Henry, April 6, 1789.

WILLIAMSON, ABRAHAM & RHODA BLODGET.

Polly B. Hurd.
Samuel B.
Martha. D. L. Wright.
Orpha. A. Foot.
Abraham L.
Elvira. S. Everts.
Betsey. A. A. Fisk.
Rhoda. H. C. Park and H. Bingham.
Emily E. J. Douglass.
Jane A. C. D. Lane.

WILLIAMSON, WINANT and LYDIA.

Clarina, born March 3, 1787.
Lorenda, August 26, 1789.
Clark, September 20, 1791.
Laura, December 29, 1793.
Hiram, April 17, 1796.
Amanda, August 19, 1798.
Nathan, January 24, 1801.
William, April 14, 1804.
Samuel Ingraham, November 12, 1807.

WOODWARD, ASA.

Alba, a son.
Mabel.
Sarepta.
Luman.
Polly.
Sally, died young.
Margaret.
Major Joy, } twins.
Bradford, }
Ebenezer.
Arunah.
Hiram.

CHAPTER XXVIII.

CARE OF THE POOR—MODE OF PROVISION—STATISTICS OF PROPERTY — LISTS — DECIMAL CURRENCY WHEN FIRST USED — TAXES FOR ROADS, AND OTHER SPECIFIC OBJECTS.

The story of the provision for the poor of Cornwall is brief and simple. Inspection of the town records, from which most of our knowledge on this subject, especially of early times, must be derived, informs us that the settlers manifested, from the first, a commendable spirit in regard to the support of the poor. The number of persons in a new settlement, of middle aged and young men who would need the aid of charity, would of course be comparatively small. This was true in Cornwall, but those who were needy, were kindly cared for at the expense of the public. The question was occasionally raised in town, whether money might not be saved by the purchase or erection of a house for this purpose, but the proposal never met with sufficient favor to secure its adoption. By vote of the town in 1816, however, the overseers of the poor, of whom, at that period there were usually three—often the selectmen—were authorized to *hire* a house for this purpose. How far they availed themselves of this authority does not appear. The poor were commonly boarded in families where they could be accommodated, or aided to live in houses which they called home, down to the year 1833, and the town was accustomed to make appropriations from year to year, to meet the expense thus incurred. In 1822 and again in 1833, the town so far swerved from their pre-

vious uniformly humane policy, as to order by vote, that the care of the poor should be committed to the lowest bidder. Happily the expedient was not often resorted to. Assuredly the sufferings of virtuous poverty are sufficiently grievous, without being aggravated by the tortures inflicted by unfeeling cupidity, for the enhancement of private gains.

Once since the organization of the town, (in 1837,) a proposal was brought forward for consideration, for a conference with other towns in the vicinity respecting a sort of union poor house, such as is provided by law in some States, to be established and sustained at the joint expense of the several towns. But the proposal did not meet with favor. The practice of the fathers has continued with little variation down to the present time — that of allowing the poor to live and be taken care of, where they could be most comfortable, with reasonable expense. Indeed, the only variation worthy of notice for years, has been the appointment of one instead of three overseers of the poor; and that one has had no other than general instructions, to treat the poor as they ought to be treated, and report his disbursements to the town. It may be but justice to add, that Dea. Abram Foot has, for many years, with characteristic kindness, discharged the duties of this office to the acceptance of his fellow-citizens. The disbursements of the town for the poor have been from a few dollars annually, at the beginning, to nearly eight hundred within the last year.

The first votes of the town, which I find on record, respecting the care of the poor, are as follows :—March 5, 1787, "Voted to pay Nathan Foot six shillings for bringing up something for the Widow Linsly." September 2d, 1788, "Voted to pay Dr. Ford eight pounds in grain, for service he did for Wm. Kellogg before June, 1787." "Voted to lay a penny tax, in addition to tho last tax that was laid, to pay Frederick Ford." Thus, without a system, which was probably not needed at the time, individual cases were provided for as they occurred.

The first detailed report of the expense of the town for the support of the poor, which appears in the records, was rendered at the annual town meeting in 1818, for the year preceding. Previously

sums are mentioned as paid for individual paupers, but no aggregate is given us. It may perhaps interest some readers to have presented the expenditures for this object for a few years. It should be remembered that the sums reported were for the year preceding the date of the report.

1819....482 69.	1834....137 81.
1820....318 08.	1835....200 85.
1822....411 95.	1837....283 26.
1823....528 11.	1838 ...587 38.
1828....369 69.	1839....702 30.
1829....336 61.	1840....314 23.
1830....255 53.	1841....373 84.
1831....194 36.	1842....469 57.
1832....220 39.	1862....798 91.
1833....216 31.	

No papers have fallen under my observation which contain a valuation of the property, or in the language of the period, a "list of the Polls and rateable estate of the inhabitants of Cornwall" previous to 1795. Such papers were, of course once in existence, as they must have contained the only data for the apportionment of taxes, but previous to that date they were not recorded. Indeed, many of the taxes for several years, especially for the opening and construction of roads, were assessed by the *proprietors* on land only, as they had the unquestioned power to impose taxes upon the lands of non-residents, as well as residents, for any improvements deemed necessary for the common welfare. In 1794 the town directed that "in future the Town list should be recorded."

In 1795 the number of Polls assessed was 224, showing a surprising rapidity of increase in the brief period of ten or eleven years, from the first permanent settlement of the town. I copy the amount of the lists as certified by the "Listers," for several years, beginning in 1795. That of 1797 is for some cause not recorded. The figures in 1795 and '96 indicate pounds and shillings, —afterward dollars and cents. It may here be remarked that we find the first allusion in the records, to a decimal currency in 1797, in a vote "to lay one and a half cents on the dollar, on the

list that year." After that date this currency was exclusively used. I copy the sum of lists as follows:

1795,	Town,	£5702 15s.	1804,	Town, ...	$23,873,00.
	State,	£5982 10s.		State, ...	$22,698,50.
1796,	Town,	£5905 5s.	1806,	Town, ...	$27,853,25.
	State,	£5871 5s.		State, ...	$26,545,75.
1798,	Town,	$20,453.25.	1808,	Grand List,	$26,739,50.
	State,	$18,739,25.	1809,	" "	$27,808,50.
1799,	Town,	$22,170,67.	1811,	" "	$27,803.50.
	State,	$20,549,67.	1860,	" "	$ 4,486,48.
1800,	Town,	$23,753,77.	1862,	" "	$ 4,255,03.
	State,	$22,692,27.			
1801.	Town,	$24,281,50.			
	State,	$23,227,50.			
1802,	Town,	$22,426.			
1803,	Town,	$22,573.62.			
	State,	$21,055,12.			

After this date, such changes were made in the laws and usages of the State respecting lists and taxation, as it would be irrelevant here to attempt to detail. It appears from a copy of the "True list for State Taxes," published by the State in 1800, that the State list of Cornwall exceeded that of any other Town in the County.

The figures above exhibit a steady, but very gradual increase of the property of the inhabitants. Were it expedient to copy the lists of individuals, the reader would see in the case of here and there one, a comparatively rapid accumulation of property, while many made little advances, and some, as is usual in most communities, seem to have lost the little which they brought to town.

We have already noticed that the very early taxes were laid, as was perhaps unavoidable, on land; the assessment being a certain number of pence per acre, or a certain amount on each original right. This mode of assessing taxes, occasioned, as might be expected, many sales of the lands of non-resident proprietors who were negligent respecting the payment of taxes, and the Collectors' books which are still in existence, as well as the registry of deeds, show that some valuable farms in Cornwall were purchased at these land sales, for sums which amounted to no more and some-

times less than a penny an acre. For example, the 14th of January, 1892, John Chipman, Sheriff of the County of Addison and Collector of a certain land tax, conveyed to Frederick Ford, sen., two hundred and ninety acres of land on the original right of Josiah Dean, for the sum of eight shillings and eight pence, less than half a penny an acre, giving him a warrantee deed of the same. And again the same officer in collecting the same tax, conveyed to Nathan Delano by warantee deed the entire original right, more than 3000 acres, of John Willoughby, a non-resident proprietor, for the sum of eight shillings and eight pence. It would be easy to cite a multitude of cases of the sale of valuable lots of land by tax collectors for mere nominal sums, the reason of which probably must have been in some instances at least, that the original owners wearied with the payment of taxes, and discouraged respecting the settlement of lands, resolved to rid themselves of further calls, by a sacrifice of the whole.

The taxes assessed for some purposes, it was voted might be paid in grain at a stipulated price — an expedient unavoidable where money could not be obtained. The price of wheat was sometimes fixed at three shillings, sometimes at four, and sometimes five shillings; and corn at about three. In several instances we find on the records, votes of the town to petition the General Assembly for the assessment of a land tax to build roads and bridges; and in one instance the town voted to petition the General Assembly for a lottery to aid in building the bridge at "Middlebury Falls," and if this request should be refused, for a land tax for the purpose.

After a few years, the town, instead of voting taxes for single or specific objects, were wont to assess a tax sufficient to cover the aggregate expenses of the town, except in the case of taxes for the support of religious worship. These, as a portion were exempt from their payment, were assessed only on those who were supposed to prefer "the standing order." After a few years also grain ceased to be received for taxes, and money became its substitute. It may not be amiss to add that the fathers would have been excusable for regarding their money as of high value, and for holding it with a firm grasp, when, as was often the case, they were compelled,

with their teams, to carry their wheat to Troy, N. Y., as the nearest available cash market, thus actually expending upon it an amount of labor and expense equal to one-half its cash value. It is not perhaps surprising that they should have become sufficiently rich in flocks and herds, while we may be surprised that money should have formed any considerable part of their estates.

The different modes of making out the lists which are the basis of taxation in different communities, or in the same communities at different periods, render it difficult and in some cases impossible to form a correct estimate of the comparative burdens imposed. For example, those not initiated would form no adequate idea of the comparative taxes in two communities, in one of which the list represents the entire property, while in the other it represents but a tenth, or twentieth, or a hundredth part of the property. In one case a tax of five or eight mills on a dollar, might be onerous, while in the other the amount would be merely nominal. Our fathers, courageous as they were, would have been startled at the proposal of a tax of thirty, or forty, or fifty cents on a dollar, while their sons with a different mode of making out their list, impose upon themselves a tax of forty or fifty cents on a dollar, and with occasional grumbling, generally bear the burden with commendable equanimity.

While most of our school districts have within a few years taxed themselves liberally for the erection of school houses, one of their number (No. 2) has, for this purpose, paid within four or five years, a self-imposed tax of one hundred and eighty per cent. on their Grand List.

If productive of no other benefit, it will at least be amusing to most readers to be informed of the appropriations of the town from year to year for its current expenses. Each tax the reader will bear in mind is upon the list of the year preceding its date. The first tax which I notice on the records, as assessed for the general expenses of the town, was voted in 1807. Its amount was five mills on a dollar of the list of that year. The list of that year is not on record but supposing it to be the same as that of 1808, it yielded $133. From this year until 1814, no assessment greater

than two cents on a dollar was voted, and but once greater than one cent. In 1815 four cents on a dollar was voted, but from that year till 1824, no greater tax than three cents was voted. In 1825 the tax was five and a half cents, and from that date no other so large was voted till 1837, when the tax was seven cents. In 1838 it was the same; in 1839 the tax was only four cents; in 1840, five cents; in 1841, five and a half cents. From this date the expenses of the town were largely increased. In 1842, a tax was voted of twenty-five cents on a dollar; and from this date not less than ten until 1847, when it was fourteen cents:

1848	12c.	1856	30c.
1849	12c.	1857	40c.
1850	25c.	1858	20c.
1851	12c.	1859	25c.
1852	8c.	1860	50c.
1853	15c.	1861	50c.
1854	16c.	1862	45c.
1855	32c.		

CHAPTER XXIX.

HIGHWAYS—BRIDGES, ETC.

One of the heaviest burdens — perhaps the heaviest—which the fathers of Cornwall were called upon to assume, was the construction of roads. The surveys of highways, the records of which from the earliest date, are preserved, with few exceptions, show conclusively the purpose that they should be sufficiently numerous to accommodate every settler. The roads projected, and actually located, were, indeed, more numerous than the convenience of the community required, as is evident from the fact, that several of those opened and once in use, have been discontinued as needless, while but few new ones have been located, and those mostly rather for private, than for public accommodation.

Two roads were projected by the Proprietors of Cornwall previous to 1778, the surveys of which are not in existence, having been destroyed with other records. One of these was the main north and south road from Whiting to Weybridge. This road, it was first supposed by the settlers, would run by the dwelling of Ebenezer Stebbins, Widow Baxter and David Parkill, and thence northward. With this expectation, Dr. Nathan Foot built his first cabin on the line of the anticipated road, on the verge of the swamp nearly a mile east of his subsequent location. But it was laid most of the way very near where it now runs, with only such variations as have already been mentioned. The other was a road from Otter Creek to Lemon Fair, and was at that time deemed very important as connecting the eastern and western parts of the town, and as fur-

nishing a means of transit from the Creek, which was then the main thoroughfare for the families and goods of emigrants, who usually stopped at Asa Blodget's, at the "Ox-bow." As the swamp was utterly impassable, those who first arrived were obliged to pass around the north end of it, as far north as the road running east from the present dwelling of Z. B. Robbins.

A vote was passed by the town in June, 1786, to establish a survey of the road from between John Holley's, now Benjamin Parkill's, and Isaac Kellogg's, now Mrs. Everts', east through the swamp to Theophilus Allen's, now Silas Piper's. This road, passing through a dense and deep portion of the swamp, though surveyed and located in December, 1785, had not been commenced on account of the expense and labor attending its construction. It was, however, deemed indispensable, and formidable as it appeared, it was undertaken, and so far prosecuted that the timber was cut through the whole distance, and logs were laid across the line of the road, 'forming a causeway,' wherever the swamp required it. But it is believed it was not made passable for teams until 1825, when, owing to outside pressure from Salisbury and Ripton and East Middlebury, to secure a convenient route for the transportation of merchandise to and from Lake Champlain, the town, after much discussion, joined Middlebury in completing the road.

About the year 1825, two other roads were proposed which occasioned much discussion, viz: the road from the Congregational meeting-house to West Cornwall, which the town finally voted to build; and another road in a direct line from Oliver Russell's in Shoreham to the Corner at Dr. Ford's. This project was most resolutely and persistently opposed, and, indeed, met with little favor in the community, as involving an outlay of expense unwarranted by its prospective advantages.

Previous to 1815, a Turnpike Company which proposed to extend the Hubbardton turnpike to Middlebury was chartered, called the Middlebury Turnpike Corporation. They caused a survey of the road to be made, and divided it into sections of one quarter of a mile each, preparatory to construction. The Corporation offered to the town of Cornwall the free use of the road, provided the inhabi-

tants on the line of it would work out one-half of their annual highway tax upon it. The offer was accepted, and a vote to that effect was passed at the March meeting in 1815, but for some cause the Corporation failed to construct the road.

In 1818, a complaint was entered against the town for a neglect of its main north and south road, and a fine of four hundred dollars was imposed by the Court, to be expended in repairs. Though at the time the occasion of hard words, the town in October of that year, voted a tax of two and one-half per cent. on the list of 1818, which, under the supervision of three efficient Commissioners appointed by the Court, was expended in thorough and permanent repairs, which have since proved a benefit to the town and a comfort to the traveling community.

In most of the original surveys and deeds, allowance was made of about five acres in each hundred, for highways, and the selectmen authorized by law, were authorized to set off from farms that had allowance which had not been used, to others which had no allowance, or whose allowance had been used up by highways previously located, enough to make the losses of the latter good. An instance of this kind may be cited. Appended to the survey bill of the road leading from the north and south road to David Parkill's we find the following memorandum:

"Whereas, the above survey takes off from Jeremiah Rockwell's land, one acre and one-half and five rods of land, and there is no allowance land in said Rockwell's land, and there being allowance land in David Parkill's lot adjoining; therefore, we, the subscribers, selectmen of the town of Cornwall, by virtue of a certain statute empowering us to set off land in lieu of damages, do by these presents set off to the aforesaid Rockwell, the following piece of land, beginning at said Rockwell's south-east corner, then north sixty-four rods, then east seven rods and eighteen links, then a straight line to the first bounds. Said land is taken from the west line of said Parkill's land.

ISAIAH GILBERT,
JOSEPH COOK, } Selectmen.
NATH'L BLANCHARD,

Cornwall, Jan. 5, 1795.
Received for record,
JOEL LINSLY, T. Clerk."

In the earliest surveys of roads, it was common for the town to determine by vote the width. October 12, 1784, they "voted that the north and south roads be six rods wide, and the east and west roads, or highways be five rods wide." The main north and south road through the town, the survey of which was ordered at this meeting, was laid "three rods each way from the line surveyed." The width of other roads for some years, was conformed to the rule above quoted. But in 1795 the town voted that "the width of roads be discretionary with the selectmen." In the exercise of their discretion, the selectmen have since that date usually laid the roads narrower. It should be added that the people in the exercise of their discretion have made them narrower still, often encroaching on the highway, and embracing within their own enclosures, whatever land they have deemed unnecessary for the public accommodation. The wisdom and the propriety of allowing each land owner to appropriate to his own use whatever land within the highway he considers the community can spare, is at least questionable. Would it not be better that past encroachments should be surrendered; that future ones should be prevented — in a word, that the whole subject should be reconsidered, and that no encroachments on the prescribed limits of the highways past or future should be allowed, except by express direction of the town?

From an early day it was the usage of the town to forbid sheep—particularly rams, running at large in the highways. The ram found out of his owner's enclosure from September 1st to November 10th, was declared forfeited to any person taking him up. Some variety of action on this subject is recorded, which may interest the reader. The allusion to it in the record of the March meeting of 1794, reads as follows:

"Voted that the person who shall take up a ram running at large contrary to the law, shall receive the ram to his own benefit, paying into the Treasury of the Town 3s, after he shall have notified his apprehension of the creature with its natural and artificial marks, to the Town Clerk, which shall be done within three days after the apprehension, and the term of seven days' notice having been allowed for the owner to redeem his ram. But if in such time, the owner prove his property, and redeem his ram, he

shall pay as a redemption, all reasonable costs, and 2s to the person who apprehended the creature, and no more, and the ram shall not be forfeited."

The same vote was re-adopted by the town at each successive March meeting for nine years. In 1804, as though the preceding arrangement had not been quite rigid enough, the town voted unconditionally; "That rams shall be forfeited if found at large, or off the owner's inclosure, between the 1st day of September and the tenth day of November, to any person who will take up the same." This action was re-affirmed during several successive years.

Some years, also, all sheep were forbidden to run in the highway, and occasionally by special vote, horses and hogs were included in the prohibition. In 1842 it was resolved by the town, that "all sheep, hogs and horses, be and are hereby restrained from running at large on the commons in this town, on penalty of ten cents for each sheep, ten cents for each hog, and twenty-five cents for each horse, or horse kind."

Within the last few years, the laws of the Commonwealth have been so modified in respect to using the highway for pasture, as to leave the town less occasion for action on the subject. At present it is, with few exceptions, the desire of our citizens that the rigid rule of the law excluding all stock from the highway, except the single cow of the poor man, should be enforced.

A number of years since a request was presented to the town to have a road opened from the main north and south road near the dwelling of N. B. Douglass, Esq., to the Salisbury line. The re-request having been refused by the town, the petitioners appealed to to the court, and commissioners were appointed to examine the proposed route, and consider the reasons for and against the construction of the road. Their report was adverse to the wishes of the petitioners. In 1860 the request was renewed, and again refused by the town, and has been again referred by the applicants to the court, with a successful result.

Before the setting off of a portion of our territory to Middlebury, this town was,conjointly with Middlebury, responsible for whatever bridges were requisite across the Creek, between our northern and

southern limits—a fact which, as already intimated, probably had something to do in inducing our people to consent to that arrangement. From that time we have not been liable to large expenditures for bridges compared with several towns in this vicinity, because we have few streams—no large ones—which are crossed by our highways. The Lemon Fair which runs a short distance through the north-west part of the town is the largest stream.*—Next to this is the Beaver Brook, so called, which takes its rise in the north part of the town, on the farm of Charles D. Lane, and runs south beyond the centre, to the farm of Chauncey H. Stowell, where it turns northward and pursues a meandering course very nearly to the north line of the town, discharging itself into the Fair. A small tributary to this stream runs down from the farm of F. H. Dean, which, where it crosses the road between Cornwall and West Cornwall, has formerly occasioned the town some expense. We have two other small streams in town: one commencing near the dwelling of Charles R. Ford, and running north through Weybridge, to the Fair; the other in the south part of the town, commencing north-west of Asa Bond's, and crossing the highway near his dwelling, where, in the spring and autumn, a considerable pond is raised, whose waters have in years past been used to move machinery.

For two bridges only, viz.: for that across the Fair and that over the Beaver Brook near the saw mill, now owned by Garrison Foot, have the town have had occasion to make very large appropriations. To these we find frequent allusions on the records, as demanding expenditure of money either for construction or repairs. As early as December 1785, a vote was passed, making an appropriation "to build a bridge over Lemon Fair, to be paid by the first day of April next, in wheat or work, wheat at 5s per bushel, and work at 3s. and 6d. per day finding themselves." This vote was reconsidered, but what further action was had about this time we are not informed. The next action recorded was a tax of two cents on a dollar, on the list of 1799, "to be paid in cattle by the

* The name of this stream is said to be a contraction of "lamentable affair," an expression used with reference to a disaster which, at an early day, occurred to a traveler at a time of high water.

first day of October next, and if it is not paid by the time, to be paid in wheat or corn by the first day of January next, for the purpose of building Lemon Fair bridge, and other town charges." In Nov. 1814, the town were again called upon to act in reference to this bridge, and they appointed a committee of six to examine the bridge, and report to a subsequent meeting, their opinion in regard to re-building or repairing it. The committee reported December 2nd, and another smaller committee was appointed with instructions to build or repair as they should judge most conducive to the interests of the town. At the same time a tax of two cents on a dollar on the list of 1814, was assessed for the expense, and for other town charges. In October 1818 the subject of the bridge over the Fair was again presented to the town as requiring attention; with what results we are not informed.

In 1823, the question was again discussed by the town whether a *new* bridge should be built over the Fair, and decided in the affirmative. At the same time a tax of three cents on a dollar of the list of 1823, was voted, and a committee appointed to superintend its expenditure, in erecting the bridge and doing some repairs on the road which about this time had been re-surveyed as a County road from Middlebury to Lake Champlain. In 1834, the town again voted an appropriation for repairs. With occasional expenditures for repairs, the bridge was kept in passable condition until 1855, when it was rebuilt by order of the town, under the direction of the selectmen, at an expense of $2700. It is one hundred and fifty feet long and was intended to be a single self-supporting span; and being built of the best materials, and well covered, it ought to be a permanent structure.

The bridge near Foot's saw-mill has called for occasional expenditures from an early date, and though for many years a safe and commodious viaduct, until weakened by age and use, it was rebuilt during the year 1861, in a form, it is to be hoped, still more durable, at an expense of $1000. Several other bridges over the same stream have sometimes required repairs involving considerable expense, owing to freshets occasioned by sudden and powerful rains, or the sudden melting of snows.

CHAPTER XXX.

MISCELLANEOUS — PLACES FOR HOLDING TOWN MEETINGS—TOWN SIGN POST—BURYING GROUNDS — KEEPING SATURDAY EVENING, ETC.—COMPENSATION FOR SERVICES RENDERED TO THE TOWN — POST OFFICES — POSTMASTERS — CAVE OF MRS. STORY — INDIAN RELICS.

The Proprietors' meetings were held at such places as convenience dictated without any regard to centrality; while the town meetings were held in early times as near the centre as circumstances allowed. The places most commonly designated in the warnings, previously to the erection of the first meeting house, were the dwellings of Samuel Benton; his successor, Jeremiah Rockwell, and of Joel Linsly in cold weather, and their respective barns in warm weather. After the erection of the first meeting house this was used for the purpose. After the erection of the Congregational meeting-house on its present site, it also was used for town meetings, no other provision having been made until 1832, when the town voted to hold its meetings at the Baptist meeting-house—an arrangement which continued until 1836, when the town decided thereafter to hold the meetings half the time at the vestry or lecture room. Since 1836, the meetings have been held in these localities in alternate years.

After the fashion of Connecticut, the fathers ordered the erection of a "Sign Post" in a central position, on which warnings for town meetings and notices of other public gatherings, advertise-

ments, Sheriff's sales, auctions, &c., might be posted. The post was constructed with a capital projecting on all sides so as to protect from the weather whatever papers were fastened upon it. The first sign post was placed by vote of the town in 1785, "near Joel Linsly's, by the pound." In 1787 the town voted that it should be removed "where Samuel Benton and Joel Linsly shall agree." They agreed, it appears, to place it on the north and south road, opposite the east and west road to David Parkill's. This was a convenient location, as it was near Col. Benton's house and barn, where the public meetings were much held; and here it continued till 1793, when, in consequence of the completion of the meeting-house near the present school house No. 2, it was removed to that vicinity. Here it remained till 1805, when the selectmen were ordered to remove it to the common south of the present meeting-house. A solid, square oak post, with a massive projecting cap, it is doubtless well remembered by many who, as men or boys, were wont to visit that common on training and other public occasions.

In 1799, application was made to the town for leave "to set up the innoculation for small pox." The town voted "that any Doctor be allowed to set up the innoculation for the small pox, under such regulations and instructions as the selectmen shall think proper." A similar request in 1802 was denied.

The first Burying Ground laid out by the town was that near the Congregational meeting-house. The vote respecting it was passed at the second town meeting, October 12, 1784: — "That Stephen Tambling, Jared Abernathy and William Slade, be chosen a committee to lay out a burying place as near the middle of the town as may be convenient." At an adjourned meeting November 3, it was voted "that a burying ground be laid opposite, west of the three mile tree, where Joel Linsly and the committee appointed for the purpose, shall agree." October 25, 1785, it was voted "to purchase two acres of land of Joel Linsly, for a burying yard, at thirty-five shillings per acre." In reference to this ground, the following action was taken in November 1792:

"Voted, that the selectmen are hereby instructed to procure the burying yard near Esq. Linsly's, decently fenced, and the surface

of the ground cleared and leveled; all the graves rendered eligible by some coarse monuments.

"That they endeavor to have it done this fall, or early next spring, and that they do it by contract with any person or persons, who may thereafter receive the benefit of the ground, or otherwise, as they shall judge proper, provided it be not at the expense of the town."

In March 1812, the town voted an appropriation of twelve dollars to purchase of Roswell Post, the burying ground west of the Baptist meeting-house.

In 1820, the town also purchased of Asahel Field, the burying ground in District No. 4. The price is not named in the records, nor so far as I have discovered, is there any mention of the time or mode of procuring the burying ground near the Fair bridge. The probability is that this ground was selected and appropriated for this use, at a much earlier date than either of the two last mentioned, by the settlers in the vicinity, without any call upon the town. Here it will be remembered, was erected a log meeting-house in 1792, in which preaching was kept up for several years, by Elder Ephraim Sawyer. Probably this ground was devoted to this use at that time.

Most of the first settlers of Cornwall, following the usage to which they had been accustomed, practiced the "keeping" of Saturday evening as a part of the Sabbath. While there was a general, though not entire uniformity in this practice, there were some who were peculiarly rigid in their adherence to it. The setting of the Saturday's sun introduced holy time, and there were those among the fathers who would as soon have profaned by labor the hours usually devoted to Sabbath worship, as those of the evening preceding. Such *remembered* the Sabbath:—its approach was borne in mind, and labor was planned with reference to it. Labor which might not be performed on the Sabbath, was not commenced at such a period of the week, that its completion would encroach on the evening of Saturday, or its prosecution was suspended before the advent of holy time. The affairs of the household were all arranged, that the family as the sun sunk below the horizon, could enter upon duties appropriate to the Sabbath.

Is must, however, be admitted that but few comparatively, were thus mindful of the approach of sacred time. Too many in early times, as now, who professed to regard the Sabbath as commencing with Saturday evening, allowed secular labors sadly to encroach upon the confines of holy time. There is unquestionably growing laxness in this matter. And whether attributable to convenience, or to an increasing conviction that, as to its beginning and ending, the Sabbath should be reckoned like other days, the community seem fast verging to that conclusion. Should this conviction become general, would that corresponding practice may also become general, that the Sabbath may not be robbed of both its extremes, while its remaining hours are profaned, or but indifferently observed.

It was the common practice till after the close of Mr. Bushnell's ministry, for members of the congregation, in cases of severe sickness, to ask public prayer in behalf of the sufferers; in cases of bereavement, to ask prayers that afflictions might be sanctified; in cases of special mercies received, publicly to return thanks—a practice which might profitably be perpetuated.

It was the uniform practice of the Congregational Church and society to *stand* during the prayers of public worship. The practice continued until the settlement of Mr. Miner, when in accordance with a usage which at that time became prevalent, the congregation adopted the practice of sitting in the exercise. Of this Mr. Bushnell decidedly disapproved, though he conformed to it, that he might not appear singular. In reference to it he once remarked — "It is the laziest, most irreverent and indecent posture in which a sinner ever sought a favor from his Creator."

It may interest the reader to be informed of the remuneration furnished by the town for services performed in its behalf. In 1784 the first vote in relation to this matter was :—"To give the selectmen for their services done for the town, five shillings per day, and Mr. Bingham six, when he carries his compass." Other allusions are found to the same topic, from which we learn that the town at different periods, allowed the select men from four to five shillings a day, and to men who labored on the highway from three shillings

to three and sixpence a day, the laborer boarding himself. To form a correct idea of this compensation, it is needful that we compare the value of money at that period with its present value.

It was for many years the usage in Cornwall, for the selectmen to serve a formal warning upon every new comer, to leave town. The warning was in form as follows:

STATE OF VERMONT, }
Addison County, ss. }

To either of the Constables of Cornwall,

GREETING:

You are hereby required to summon ——— now residing in Cornwall, to depart said town. Hereof fail not, but of this precept and your doings thereon, make due return according to law.

Given under our hands, at Cornwall, this day of A. D.

———
——— } Selectmen.
———

The officer made his return in an equally formal manner, endorsed upon the warning, to be recorded with it by the Town Clerk.

These warnings cover many pages of the records, and exhibit commendable vigilance on the part of the selectmen to guard the town against liability for the support of the persons named, if they should by any change of circumstances, become paupers. I do not notice any of these warnings of a later date than 1817.

Our fathers were troubled with some guests which are not accustomed to visit their children. In 1789, they voted "to pay four dollars for every grown wolf caught and killed in this town, and half the sum for a whelp."

As late as 1824, the people of Cornwall, though living upon a principal mail route, were not favored with a Post Office, but were obliged to receive their letters from adjacent towns. That year an office was established, and Chauncey H. Stowell was appointed postmaster, and continued to hold the position until 1833, when Samuel Everts was appointed, who held the office the next twelve years. Chauncey H. Stowell was now re-appointed, and officiated a few years. The office has since been held for short periods by

Charles Merrill, Rev. G. W. Noyes, Calvin N. Lewis and Loyal L. Wright, who, during the year 1861, resigned the place, and Mr. Everts was re-appointed in accordance with a unanimous request of the town at the annual March meeting. Several years since, a Post Office was established at West Cornwall, and Benj. F. Haskell was appointed postmaster and still retains the place.

Quite in the southeastern part of Cornwall, on the shore of Otter Creek, was the opening in the bank, alluded to by D. P. Thompson in one of his romances, and familiarly known as the cave of Mrs. Story, a resident of Salisbury. The history of the cave is given by Rev. Dr. Merrill in his Semi-Centennial Discourse, who had his information from a son-in-law of Mrs. Story, and in the History of Salisbury by Mr. Weeks, who lived in the vicinity and was very familiar with the locality.

I copy the facts as related by these writers. Dr. Merrill says:

"Mr. Story had not brought his family to Salisbury at the time of his death. His wife, Hannah, however after his decease removed to the lot on which he had made a beginning. It being inconvenient for her and one or two neighboring families to leave this part of the country, at the time the inhabitants generally withdrew, they conceived themselves in great danger of being surprised in the night, and perhaps carried captive by the Indians. As a means of security, they dug horizontally into the bank of Otter Creek, just above the water, a passage sufficient to admit one person to creep in at a time: and at a place where the roots of the trees would hold the superincumbent earth, and prevent its falling. After entering the bank a short distance, they made a place large enough to accommodate, during a night, the members of the families concerned in the enterprise. They probably made a small orifice over head to ventilate their subterranean dormitory. To render themselves, and their boat too, more secure, they made the entrance into the cave deeper, extending on one side so far below the surface of the water, that the boat itself, when its precious burden was prostrate, would go quite into the cave. After this, the ingress and egress was chiefly, perhaps solely, by the boat. There is no report that their apartment was furnished with any rich decorations. Their boat, however, carried them in great plenty of straw, on which as a substitute for beds, they reclined safely and quietly in their clothes. They further used the precaution to cut bushes, and from the boat as they passed in or out, to place or stick them in the

water, in a manner that would give them, for the day or night, the same appearance as the bushes contiguous, and thus prevent those who navigated the Creek, from perceiving the orifice, or cherishing any suspicion of a retreat. They inhabited the cave but a few days. It was merely their retreat for spending the night more securely, till they could make arrangements for leaving the country. What a train of evils attend a state of war! Who without agony can think of

> "'Lawless chiefs,' whose laurels bloomed,
> And wantoned in the widow's flowing tears,
> Their guilty joys bought with mankind's distress."

Mr. Weeks adds, "there have been many idle and fanciful rumors circulated in regard to Mrs. Story's cave.——In fact it was designed only for a temporary retreat, for the better security of its occupants, while they secured their crops, and probably was in existence only one year, for there was nothing to support its top except the roots of trees standing about it, and without much doubt the whole fell in at the next overflow of the Creek after it was made.

"The place where the excavation was made, has never been disturbed by the plow, and no freshet has here materially changed the bank of the creek, so that the remains of the cave are yet visible, and quite clearly show every important feature as described by Mrs. Story.

"It should be added that great sagacity and judgment were exercised, not only in making this cave, and using it when made, but also in the selection of the location of it, for it was located on the west side of the creek, where there was little or no travel, and where, (since the log house in which most of their work was done, was on the east side) no trail would be made by their frequent entrance. It was also located at a bend in the creek, where those who navigated its waters would invaribly near the opposite shore to save distance, and as the shore at this place is bold, nearly to a perpendicular, the dirt taken out in the excavation, settled down beneath the water entirely out of sight."

Mr. Weeks further informs us that Mrs. Story's retreat was discovered by a tory, in consequence of the crying of an infant, whose mother, captured by the Indians, had been abandoned by them because she was unable to travel, and was kindly cared for by Mrs. Story and taken to her subterranean abode. After its discovery the cave was no more used.

Numerous Indian relics are found in different localities in

town, showing conclusively that our richest grounds were once the abode of the savage. Discoveries of these articles by several gentlemen, were by them communicated to Judge Swift for his history of Addison County. Their statements, as perspicuously related by the Judge, may be appropriately transferred to these pages.

"Rufus Mead, Esq., editor of the Middlebury *Register*, states, that on the farm on which his father lived, and his grandfather was an early settler, in the west part of Cornwall, have been found large numbers of arrow and spear-heads, from two to five inches in length, and, among them, stone chips, worked off in the construction of arrow-heads, and many imperfect arrow heads, apparently made by unskillful artists, or spoiled in the manufacture; that at every ploughing for many years, these relics have been thrown up. This locality is near a spring, and on ground sloping to Lemon Fair Flats. On this slope for some distance, the land is springy, and on several of the neighboring farms, similar relics are found. In that neighborhood was also found a stone gouge, in the regular shape of that tool, six or eight inches long, and two and a half inches wide. This tool Mr. Mead thinks, was used for digging out their canoes, the wood being first burnt and charred by fire. The arrows, he says, were of flint partly light and partly black; and he is confident they were made of materials which are not found in this country. Otter Creek and Lemon Fair which empties into it, are navigable for small boats from the head of the falls at Vergennes to this place.

"Deacon Warner states, that on his farm first settled by Benjamin Hamlin, were found, at an early day, a great variety of Indian relics, arrow-heads, spear-heads, and other implements of which he does not know the use; also chippings and fragments of stone, made in the construction of the articles, and defective and broken implements. Some of the articles were made of flint stone, and some, designed for ornament, of slate. This locality is on a rise of ground near a Beaver Brook and Beaver Meadow. The brook empties into Lemon Fair, and is navigable for small boats from that stream, except in dry weather.

"About three quarters of a mile from the above, on the same Beaver Brook, and on the farm of Ira Hamlin, is found similar evidence of the manufacture of Indian relics, among other things, gouges, chisels and arrows, of three or four different kinds of stone. This statement was received from Mr. Hamlin and communicated to us, with specimens of the manufacture, by Rufus Mead, Esq., who was also personally acquainted with the locality, and generally with the facts.

"Major Orin Field, states that on his farm, on the road leading south from the Congregational Church, scattered arrow-heads have been frequently found, and Judge Tilden says, that on his farm not far distant, similar discoveries have been made. Major Field also says that on the same farm, then owned by Benjamin Stevens, he was shown by Mr. Stevens, in 1807, what was regarded as the foundation of an Indian's wigwam or hut. It was a ridge of earth, about six inches high, in a square shape, the sides of which were eight or twelve feet long, the ridge running all around except the east end where was a vacant space, apparently designed for a door way. The earth was thrown up to form the ridge on the outside. The ridges have now disappeared.

"Major Field also says, that on the farm of his father, on which his grandfather was an early settler, in a burying ground on sandy land, in digging a grave in 1862, there were thrown up Indian relics, of the same size and shape, and in the form of a heart, about five inches long and three wide at the top. A smooth and straight hole, one half inch in diameter, was bored through the length, the exterior surface being swollen to accommodate the hole. The sides were worked to an edge.

"Austin Dana, Esq., states that on his farm, which borders on Lemon Fair, he has often ploughed up large numbers of points from one and a half to seven inches long, all which he thinks were designed for arrow-heads, intended for shooting animals of different sizes, together with some which were broken, and a stone gouge eight or ten inches long, in the proper shape of that instrument. Pieces of the arrow-heads he has often used for gun flints. He has also found, at three different springs on his farm, as many different pavements of stone, designed and used for fires in their huts, which have evident marks of the effects of fire. They are made of cobble-stones pounded down and made level and solid like a pavement, six or seven feet in diameter. He says also, that on several farms lying north of his, he has seen hearths formed in the same way and obviously for the same purpose. These are always on the border of the Fair, or of brooks running from the hills into it.

"Jesse Ellsworth, Esq., states that on his farm, near Lemon Fair, on low ground he has often found arrow and spear-heads, and a pestle. Some of the spear and arrow-heads are grey and others black."

The writer will add that upon the farm on which he now lives, and on the adjoining farms, it was in his childhood, very common for arrow-points to be turned up by the plough, especially on low grounds.

CHAPTER XXXI.

SOCIAL CHARACTER AND SPIRIT OF THE SETTLERS—USAGES OF THE PEOPLE IN CHOICE OF TOWN OFFICERS — REPRESENTATIVES — SELECTMEN—HAYWARDS—INTEMPERANCE; ITS VICTIMS.

We have already had occasion to notice in our account of the "pitches" of the first settlers, the places of their birth, and whence they emigrated. Whatever may be said of the origin of the early settlers of this town may with equal propriety, be said of many other towns of Vermont, especially of those portions of it which were first settled. They were in large proportion from Litchfield County, Connecticut. In reference to the agency of that County in shaping the character and destinies of Vermont, Judge Church remarks in his Centennial Address, delivered a few years since:

"The spirit of emigration, that same Anglo-Saxon temperament which brought our ancestors into the country, and which constantly pushes forward to the trial of unknown fortune, began its manifestations before the Revolution, and sought its gratification first in Vermont. Vermont is the child of Litchfield County. We gave to her her first Governor, and three Governors besides; as many as three Senators in Congress, and also many of her most efficient founders and early distinguished citizens,—Chittendens, Allens, Galushas, Chipmans, Skinner and others. The attitude assumed by Vermont in the early stages of the Revolutionary war, in respect to Canada on the north and the threatening States of New York and New Hampshire on either side, was peculiar and delicate, and demanded the most adroit policy to secure her purpose of in-

dependence. In her dilemma, her most sagacious men resorted to the councils of her old friends in Litchfield County, and it is said that her final course was shaped, and her designs accomplished, by the advice of a confidential Council, assembled at the house of Gov. Walcott, in the village of Litchfield."

Coming from the land of steady habits, the fathers early evinced steadiness and self-reliance, qualities which were nurtured and strengthened by the circumstances in which they were placed by emigration. They could not rely on friends whom they had left in the homes of their youth; they were too remote. They could not, and did not expect much sympathy from New York on the one hand, or New Hampshire on the other, for these were rival claimants to their allegiance. And though sure of each other's friendship and sympathy they could not lean upon each other; for each already bore responsibility, which, though voluntarily assumed, was fully equal to his strength. Each, therefore, from necessity became an independent man. In civil or ecclesiastical matters, they "called no man master," but were wont to adopt, and freely to express their sentiments, on all subjects, and to act in accordance with their convictions.

In 1785, only the year after the organization of the town, the spirit of the settlers was manifest in their remonstrance against certain doings of the General Assembly in respect to the designation of Addison as the shire town of the County, and a change in the mode of electing County officers. In reference to these topics there is a record of the following votes passed December 12, 1785:

1. "Voted that the County town being erected at Addison, is a grievance to this town, and to the County in general, it being altogether aside from the body of the County.

2. "Voted that the act of the General Assembly depriving us of the privilege of choosing our county officers, is unconstitutional and very hurtful to our liberties. These grievances we are determined to have redressed if possible, and that in the most regular manner."

It is noticeable that we have here no threats to secede or to do other bad things, but a cool determination to resist supposed encroachments. At an adjournment of this meeting, held on the third Tuesday of January, 1786, it was "voted that a committee be

appointed to inquire into the circumstances of our public rights; and Joel Linsly, William Slade and Samuel Benton were appointed this committee."

The late Senator Phelps many years since remarked in my hearing, that he had "never been acquainted with any other community so little inclined as Cornwall, to acknowledge any men as leaders. True the people have occasionally shown deference to a few of their number, but generally each man acts as though he were the peer of every other man."

The offices of Town Clerk and Treasurer, have from motives of expediency, been filled by the re-election of the same persons, from year to year, with only two or three exceptions, until the incumbent was disabled, or voluntarily declined further service. Thus Joel Linsly was annually chosen town clerk from the organization of the town in 1784, two years excepted, until 1818, the year of his decease—having proved himself not only a faithful but a most competent officer. Joel Linsly, Benjamin Sanford, William Hamilton and his son, Edward Hamilton, have filled the office of Town Treasurer, nearly the whole period since 1784. During the early part of our history, representatives to the General Assembly appear to have been elected by political preferences, as parties acquired the requisite strength, but for many years past it has been our practice, whatever the party in power, to elect the same person to this station only two years continuedly, with the understanding that another will succeed to the honors and responsibilities of the office for the same period. It has also been the practice in electing selectmen, to drop the first on the list of the preceding year, and advance those remaining, to the first and second places, electing a third who had not been in office, thus keeping up constant rotation, and giving each three years of service. Whatever may have been the reason for this practice, it has this advantage, that by it many are brought to a familiarity with town affairs, which qualifies them the better to judge of the measures of those in authority, and awakens in them increased interest in town matters.

It was also the practice of the town for many years, in the election of haywards, to choose to the office all who had been married

during the year preceding; thus occasionally swelling the catalogue of this class of officers to undue proportions.

It may not perhaps be amiss to chronicle the fact that there was a period in the history of Cornwall, when, as in other communities, intemperance found too many willing victims. The vice invaded the family and the church, and numbered among its victims some who were once most active and promising men. Some were reclaimed; others continued their downward career to dishonored graves. As the repetition of their names could afford neither pleasure nor gain to posterity, let the mantle of charity fall upon their vice, while their virtues, some of which have already been recorded, are perpetuated for the imitation of their descendants. In reference to this vice, it is pleasant to be able to say there has been very marked reform, though we have still ample occasion for earnest and persevering labor to render the reform complete.

As early as the winter of 1817–18, a temperance organization was formed, based upon a pledge of total abstinence, similar to that which in late years, has proved so efficient in diminishing the use of intoxicating drinks. In this movement Father Bushnell, Horace Linsly, the father of the writer, and several younger men participated.

The temptations to intemperance were much increased by the necessity, elsewhere alluded to, for farmers to journey for the purpose of marketing their produce. Houses of entertainment were numerous, at which wayfarers often congregated for the night—the sentiments and usages of the times warranting and even encouraging free use of intoxicating drinks. When the wearied and chilled teamsters had cared for their horses for the night, and gathered around the cheerful bar-room fire, they were wont, especially in cold weather, to enliven their social converse with copious draughts of *flip*—a mixture of beer and spirits seasoned to the taste, and heated to a foam by an iron, called the "loggerhead," which was kept hot in the fire for the purpose. It is easy to see how at these gatherings the seeds of intemperance were often planted, and their germs stimulated to a rapid growth, yielding when matured, a fearful harvest of wretchedness and ruin.

It has, however, happily been true, for years, that when the question has been fairly presented to the town whether the traffic in intoxicating drinks, or the use of them, should be freely tolerated, a decided majority have answered *no*. The action of the town on the question of License or No License, as taken from the records during three years, when it came up for discussion, will show the feelings of the citizens in reference to the matter. The vote stood in

1847,	License	47.	No	License,	107.
1848,	"	41.	"	"	66.
1849,	"	34.	"	"	112.

The majority in favor of temperance has been similar in all subsequent action on the subject.

CHAPTER XXXII.

SURFACE OF THE TOWN—SOIL—PRODUCTIONS—MINERALS—MARBLE—BUILDING STONE—SLATE—MINERAL SPRINGS—QUALITIES OF THE WATER GENERALLY.

The surface of Cornwall is more uneven than that of the towns bordering on the Lake, though it has perhaps no more waste land. We have the rocky ridge called "the Ledges," commencing near the centre of the town, and running northward to its northern limit. This ridge is too precipitous for cultivation, and a portion of it even for pasturage, while much of it is well adapted to feeding sheep, and the remainder is productive as woodland.

In this ridge, east of Cyrus Abernathy's is a cave known as "Rock Rimmon," of no great pretensions as a curiosity, but which yet is visited by the school children, and which, at an early day, sufficiently attracted settlers to secure it a name, and repeated mention in the surveys and deeds of land in that vicinity. Gen. Benton, as we have had occasion to notice, owned a tract of several hundred acres lying west of this locality, which was sometimes designated in the records as his "Rock Rimmon" lot.

If we have hills, we have no marshes to breed miasma, nor swamps, except a tract in the southeast part of the town, which, for its timber, is fast becoming most valuable land, and which, when suitably drained, will become highly productive as meadow. This is indeed already true of an extensive tract, already reclaimed, upon Otter Creek.

Bordering on Lemon Fair in the West part of the town are alluvial lands, which, like those of Egypt on the Nile, are, by the annual, and occasionally more frequent overflowing of the stream, rendered exhaustlessly fertile without the aid of artificial manures. The forest timber on these bottom lands, is an enormous growth of elm, interspersed with white oak, and occasionally black ash. The soil of these "Fair flats," is muck ten or twelve inches deep, upon a clay subsoil of about the same thickness; underneath which is a deposit of muck of indefinite depth. The characteristics of the lands bordering on the Creek, are very similar — the soil being a vegetable mould, in some localities of great depth. In some parts of the town clay prevails, but there is no extensive tract in any quarter of the town having exclusively a clay soil. Far the largest proportion of the town is a gravelly loam, in some fields mingled with an uncomfortable abundance of stone upon the surface. It may be said of Cornwall that it has the desirable union of soils, which gives to most of the landholders a pleasant variety for grazing and for cultivation.

An article of culture which has much attracted the attention of our farmers, is the root crop, carrots, beets, &c. The extent to which this culture has been carried, is apparent on the records of our Agricultural Society, which, in this department, has conferred on the farmers of Cornwall a very large proportion of its premiums.

The soil yields freely all those kinds of grain which are accounted most valuable, and as in former years, the town would still raise a considerable surplus, if the attention of the people were not diverted to other pursuits, in their view involving less labor, and more profit.

No one of the comforts of life was more promptly provided for by the first settlers, than a supply of fruit, especially of apples. This is apparent in the numerous and extensive orchards which once graced almost every farm, but which are now unhappily too often going to decay with but comparatively little effort to secure a re-supply. Clumps of apple trees, some of which are still vigorous and productive, point out the sites once occupied by the cabins of settlers. The size which these trees attained proves conclu-

sively the adaptedness of the soil to their growth, and their ample yield of fruit, inasmuch as it was accounted of but little value as food for stock, induced the owners to erect numerous mills for its conversion into cider—an operation which, in too many cases, was injurious to their habits and morals. There was a time within my recollection, when many of our farmers numbered their barrels of cider by scores, and a few by hundreds. To use it as cider was out of the question; to sell it at remunerative prices was also out of the question; to find permanent storage for it, even, was impossible. Under these circumstances, the farmer, without much thought, (for it was before the days of temperance discussion,) carried it to the distillery to be, alas! far worse than wasted,—to be converted into cider brandy and then returned to the owner's cellar, to poison the inmates of the family, and tempt to the formation of habits destructive alike to character, to usefulness and to happiness. Amid such a state of things, it is not surprising that intemperance should have lured victims into his train.

After the discussion of temperance principles, had reformed the practices of the people, and banished the tempter from their dwellings, many farmers still actuated by the conviction that apples were worthless as food for stock, and that their orchards were incumbrances rather than sources of profit, applied the axe to their less desirable trees and converted them into firewood—an operation less perilous, but scarcely less ill judged than the previous one of converting their abundance of apples into cider, and of cider into brandy. No fact is with most agriculturists at present better established, than that apples are valuable, in any form, for stock, and that they are particularly useful when cooked with other vegetables —especially in fattening swine.

The early settlers endeavored to raise pears, peaches, and quinces—fruits to which they were accustomed in the home of their childhood. The latter never have been productive here. Peaches were for a few years cultivated with some success, but were abandoned as unsuited to the climate. Pears have always done well, and may be raised in this locality as easily, and in as much perfection as apples. Plums and cherries in all their varieties, have also

given ample returns for cultivation, until the curculio or some kindred pest has threatened to ruin both the tree and its fruit.

The mineral deposits of Cornwall which have been wrought with profit, are building stone, of which several beds are known to exist. The quarry in the south-west part of the town, known as the "Peck ledge," has yielded a large amount of stone, which splits into layers of convenient thickness, with a face as square as if wrought by the chisel, and almost as smooth as if polished. Of this stone the underpinnings of many of the best buildings in this region are constructed, as is also the front of the Chapel of Middlebury College. There is another quarry which has yielded much valuable building-stone, nearly equal to the Peck stone, on the farm of the late Mr. Bushnell, now owned by the heirs of Thompson Potter. Large and beautiful flagging stones are also procured on the farms of Loring S. Peet, and Julius Hurlbut. Several other localities are known where valuable building-stone has been obtained.

On the farm formerly belonging to Chauncey Baxter, now owned by Hon. Rollin J. Jones, there is an extensive bed of white marble, which, were such stone less abundant in this region, would doubtless prove to its owner a valuable possession. About one mile east of the "ledges" mentioned on a former page, and nearly parallel with them, is a ridge of slate, which appears to be a continuation of the slate deposits in Castleton. This inference is warranted by the fact that this mineral presents itself to the eye of the traveler in several places, as he moves northward from Castleton. It appears in Hubbardton, again in Sudbury, and in the south part of Whiting. In Cornwall it again appears on land belonging to the heirs of Eli Stevens; again on the land of Dr. M. O. Porter, and on nearly all the farms lying northward of that locality, to and beyond the southern boundary of Weybridge. Though no attempt has been made to quarry this slate, in Cornwall, it has been examined and pronounced a probably good article, by an experienced slater; and there appears to be no apparent reason why the quarrying of it may not, on trial, be found a benefit to the community, as well as a remunerative employment.

There are within the limits of Cornwall, several mineral springs,

some of which possess decided medicinal properties. On the farm of T. C. Branch, in the south part of the town, there is a spring whose waters are said to resemble, in their effect on cutaneous diseases, the well known waters of Clarendon. On the farms of Chauncey H. Stowell and Henry Lane there are springs whose waters are actively cathartic. On the farm of the writer there is a spring highly impregnated with mineral properties. Prof. Hadley, late of Middlebury College after an analysis of its waters, remarked that "they were far more highly charged with valuable medicinal properties, than many of the springs which are attracting public attention."

Many years since, traces of iron ore were discovered on the farm of Linus Everts, now owned by his widow, in the angle formed by the main north and south road, and that to Salisbury, and some efforts were made to obtain it. But the result proved that neither the quantity nor quality would warrant the prosecution of the enterprize.

CHAPTER XXXIII.

PURSUITS OF THE PEOPLE, CHIEFLY AGRICULTURAL — LIST OF MECHANICS — LACK OF WATER POWER — MILLS — MERCHANTS — CHANGE FROM AGRICULTURAL TO OTHER PURSUITS — HORSES — SHEEP — "CORNWALL FINISH."

All the movements of the early settlers of Cornwall — the character of the farms they selected; their disregard of facilities for mechanical operations, indicated clearly their preference for agricultural pursuits, and their purpose to derive not only temporary support, but ultimate affluence from the soil. The density of the forest furnished the very evidence they desired of the strength and productiveness of that soil. Hence, with a vigorous arm, and confident of success, they encountered the forest and it vanished before them. In its place waved the golden harvest, and their rude store-houses teemed with plenty.

There were, however, a sufficient number of mechanics to perform the labor required by the community from the several trades, and these mechanics wisely located themselves where their shops would be easy of access to patrons, so that each neighborhood had its tanner and shoe-maker, its blacksmith and carpenter. There were also the saddler and harness-maker, and the clothier. The following list of mechanics were among the earliest settlers :

Harvey Bell, Clothier.
Abijah Davis, Tanner and Shoemaker.
Felix Benton, " "
Elisha Field, " "
Stephen Blake, " "
Jere'h Rockwell, " "
Samuel Peck, Shoemaker.
Thomas Landon, "
Wm. Jones, "
Daniel Samson, "
Samuel Ingraham, Cooper & Fan Mills.
Elijah Durfee, Cooper.
Asahel Phelps, Joiner.
Elizur Peck, "
Riverius Newell, Blacksmith.
Jacob Peck, "
Thomas Pritchard, "
Davis & Squier, "
Daniel Richardson, "
Ambrose Judd, "
James Walker, "
Abiel Rogers, Saddle & Harnessmaker
Calvin Tilden, Spinning Wheels.
Luther Tilden, "
Sudborn Bean, Carpenter & Joiner.
John Mazuzan, " "
Reuben Peck, " "
Cone Andrus, " "

The preceding names are all found on the roll of assessments for trades and professions, made out by the listers, previous to 1800. Since that date the following mechanics have been established in business, for longer or shorter periods:

Wm. Hamilton, Blacksmith.
Edward Hamilton, "
William Peck, "
Shubael Ripley, "
Stephen Holliday, "
George Walker, "
Asa Bond, Tanner and Shoemaker.
Julius Delong, "
Joseph Myers, "
Mark W. Mazuzan, "
Daniel Ford, "
Daniel Vale, "
—— Taylor, "
Williams Hamilton, Wheelwright.
Waterman Sunderland, "
David Clark, "
Jonathan Perry, Cooper.
—— Brown, Tailor.
Salmon North, Carpenter & Joiner.
Matthew Wallace, " "
Nathaniel Wallace, " "
Martin Hopkins, " "
Elijah Foot, " "
Calvin Foot, " "
Isaac Miner, " "
Ebenezer Miner, " "
Luther Baleom, " "
George Baleom, " "
Horace A. Pinney, " "
William Baxter, " "
James Piper. " "
P. N. Cobb, " "
E. C. Crane, " "
Philip Warner, Cooper.
Benj. Atwood, Spinning Wheels.
H. E. Rust, Tailor.

The water-courses of our town which have already been mentioned in connection with bridges, are of such a character as to afford little encouragement for the erection of mills. Lemon Fair, is too sluggish to furnish power for turning machinery, and the

other streams—mere brooks—though for a few days in spring and autumn yielding a superabundant supply of water, during most of the year, yield no supply at all on which reliance may be placed. For this reason, attempts to render them available have been nearly abandoned. A dam once erected on the land of Chauncey H. Stowell for a saw-mill, was soon found of no account. The only spot on the brook where persevering efforts have been made to obtain water-power has been at or near the mill now owned by Garrison Foot. Here, at a very early day, when good saw and grist mills did not exist in the region, an attempt was made, with some success, to establish both. Near the location of the present mill, Jared Abernathy or Levi Sperry built a dam and a saw-mill, and both, either successively or in union, were interested in running it. The dam has often been totally or partially destroyed, and the property has passed through many changes of ownership. Some fifty or sixty rods below this locality, a grist-mill was erected at an early day by David Pratt, which, for a while, furnished some accommodations to the community. This mill was also for a time managed, and wholly or in part, owned by Levi Sperry. But the dam having been destroyed by a freshet, and better mills having been erected at Middlebury, the attempt to maintain this was deemed inexpedient.

The only other mill ever built in town was that on the little stream near Mr. Asa Bond's. Here, Luther Tilden, about the year 1816 or 1817, erected a considerable building in which he constructed a saw mill, and placed a set of carding machines. He soon sold the property, which has since repeatedly changed owners, and is not at present in use. The insufficient and unsteady supply of water renders it of little value as a motive power for machinery.

The first merchants in Cornwall were —— Ballard and Israel C. Janes. The latter opened a small store about the time of the organization of the town. Not many years subsequently Joshua Stockwell commenced the mercantile business, and formed a partnership, which did not long continue, with Josiah Austin. Daniel Campbell at an early day opened a store, and for a few years prosecuted the sale of goods. These men also engaged in the making of potash, paying in goods for ashes, which were abun-

dant while the settlers were clearing their heavily timbered lands. Others in the business at a later date, have been

Hosea Brooks.	P. W. Collins.	Daniel Sanford.
Israel C. Mead.	Benj. F. Haskell.	Joel S. Lane.
Samuel Everts.	Calvin M. Lewis.	Sylvester B. Rockwell.
Wm. H. Remsen.	Ira Bingham.	Cornwall Mercantile Co.
	A. C. Wicker.	

B. F. Haskell is the only merchant in town at the time of this writing.

The cultivation of the soil, which was the engrossing pursuit of the first settlers of Cornwall, as it unavoidably is in all newly settled agricultural regions, gradually yielded, in part at least, to other pursuits, whose pecuniary gains could be secured with less labor and expense. The farmer who can secure an adequate income from the raising of cattle or horses or sheep, will not expend his strength in raising grain, which must be carried to market at an expense of half its market value, as was the case when the farmer was obliged, by his own team, to send his grain to Troy, N. Y. I may add that a still more urgent demand for a change of pursuits arose, when after the year 1820 the Hessian fly, and the Weevil, or more properly, perhaps, the Midge, blasted the expectations of the wheat grower, and rendered all his attempts to procure a crop abortive. Our farmers resorted to the raising of cattle for the markets on the seaboard; and of horses, whose symmetry, speed and power of endurance soon attracted the attention of amateurs throughout the land, and secured a steadily increasing demand. And in but one other class of stock, if in *any* other, has Vermont gained a wider, or better sustained reputation. Her horses are, at the present moment, being spread over the prairies of the West, and the coast of the Pacific. These which have won the most admiration, are of the "Black Hawk" variety, a branch of the Morgan family. Of these animals several have been sold at prices ranging from five or six hundred, to three thousand dollars. Several horses of this variety have been, by Messrs. Jones and Rockwell, taken to California.

If any other species of Vermont stock has surpassed her horses in reputation, it is her sheep, and in raising this species of stock,

there is perhaps no arrogance in asserting that Cornwall is second to no other town in the State. Immediately after the importation of Merino sheep from Spain by Col. Humphrey and somewhat later by Consul Jarvis, some of our farmers, who had till that time raised only native sheep, determined to improve their flocks, and for this purpose, procured some animals of this variety. Gradual improvement soon pervaded many flocks; indeed its influence was so far felt throughout the town that after the lapse of a few years, few if any pure native sheep remained.

While many of the citizens of this town deserve credit for their efforts in this direction, it is believed that all will accord to our townsmen, Messrs. Merrill and Alonzo L. Bingham, a measure of enterprize in improving the character of our sheep, and in opening a market for them at home and abroad, which had by no one been previously exhibited. They commenced with the purchase and raising of the best Spanish Merinos within their reach, and the character of their stock secured extensive sales at high prices, both of bucks and ewes, to other breeders in this and remote parts of the country. About the year 1846, they became acquainted with the French Merino sheep imported by John A. Taintor of Hartford, Conn., and believing that their great size and abundant yield of wool, would render traffic in them not only profitable to themselves, but beneficial to the community, they were induced to purchase largely of the importer, and to breed them with great care and expense. The yield of wool obtained from these sheep was, in some instances, almost fabulous, extending from eighteen or twenty to more than thirty pounds from a single animal. The result was, as the Messrs. Bingham calculated, that the demand for the sheep became quite clamorous, and sales were effected at prices varying from ten or twenty dollars to several hundred dollars for single bucks and ewes. These sheep received numerous premiums at the Fairs in this and other States in which they were exhibited.

At a somewhat later period, the Hon. Rollin J. Jones, who had for several years previously been engaged in active efforts to secure, by purchase and by breeding, a first rate flock of Spanish Merino sheep, was induced to engage in raising French Merinos, more par-

ticularly with reference to Western trade; and in 1849 having formed a partnership with Sylvester B. Rockwell, Esq., they embarked largely in this trade, and prosecuted it with a degree of energy, to which their success has corresponded. To supply themselves with a more ample stock they purchased in 1853, an entire shipment of French Merino sheep imported by Solomon W. Jewett, then of Weybridge, at an expense of $18,000. These were sold to their customers, in the West, at prices which yielded an ample return for their investment. They have introduced many valuable sheep, both French and Spanish Merinos, into Western New York, Pennsylvania, Ohio, Michigan, and other States still more remote. For the last two years they have resided in California, and in connection with Simeon S. Rockwell, Esq., who had before been largely engaged in the Western sheep trade, they have been prosecuting their traffic on the shores of the Pacific.

Numerous other citizens of Cornwall have been, and are at the present time, engaged in raising very valuable sheep, with a primary view to supply the wide and urgent demand from abroad for stock of the first quality.

The character of the sheep raised in Cornwall is amply attested by the fact, that, purchasers of the choicest varieties are wont to visit the flocks of the town, and from them often to make their selections. And it is asserting no more than the truth to say, that the traffic has been fraught with benefits as great to the buyer as to the seller, and even greater to the community at large. Those who successfully labor to improve our sheep, or other kinds of stock, ought to be accounted public benefactors.

Our dealers in sheep have been charged with coloring their animals, or with giving them what is widely known as "Cornwall finish." The fact is admitted. The operation is performed by the use of oil and lampblack, or umber, or other coloring material, on the exterior of the fleece, and the object of the operation is two fold :—first, to make the fleece appear more oily and of course heavier and more valuable than it is; and secondly, to heighten the beauty of the wool when opened, by a contrast with the dark coat on the surface. Whatever, either of credit or of blame, is

involved in this practice; whether it can be proved that it originated in Cornwall or not, we readily accord to our neighbors in adjacent towns, the credit of having been apt scholars in the art, and of having eagerly and fully availed themselves of all the advantages arising from its practice. The prefix of the name of any other town in this vicinity to "finish," would be as appropriate as Cornwall. The true reason why Cornwall has acquired this unenviable notoriety, is, that at the time the practice of coloring sheep was introduced, the dealers of this town were more extensively and successfully engaged in the traffic than those from any other locality, and all readily joined in imputing to us the practice, the better to conceal their own obliquities.

CHAPTER XXXIV.

CHANGES IN THE HABITS AND USAGES OF THE PEOPLE — MODES OF LOCOMOTION — RIDING ON HORSEBACK UNIVERSAL — RIDING "DOUBLE," OR TWO ON A HORSE — THE PILLION AND SADDLE-BAGS—HOW MOTHERS USED TO TRAVEL WITH THEIR CHILDREN—MATERIALS AND MODES OF DRESS — FURNITURE OF THE DWELLING AND TABLE—HUSKING AND OTHER 'BEES'—ITINERANT SHOEMAKERS—MODES OF WARMING—INTRODUCTION OF LABOR-SAVING MACHINERY — CHANGES AFFECTING MORAL CHARACTER AND HABITS—"YOUNG AMERICA."

In some portions of the world which have long been densely peopled, generations, nay, centuries pass away, leaving but little trace of change in prevalent habits and usages. The same fashioned implements are employed in the cultivation of the soil; the same in the manufacture of clothing, and in the preparation of food; the same in the various mechanical operations. The inhabitants of the present period neither know nor desire other dwellings than those used from time immemorial by their predecessors. The very style of dress adopted by their ancestors, is hallowed by usage, and on that account retained. For their modes of instruction and worship, custom secures respect and veneration which eschew change. Not so with the descendants of the Anglo-Saxon race, who penetrated the forests of New England, a portion of whom were the pioneer settlers of this State, and of this town. They were bent on change until cultivated farms, and comfortable dwell-

ings, and abundant harvests and flocks and herds were theirs. In the habits and usages of such a community, the lapse of eighty years must have wrought marked and important changes.

When the first settlers of this region arrived, their only means of locomotion were such water conveyances as they could command, or their own feet, with occasionally a horse in the possession of those most favored. This would necessarily have been true, even if their pecuniary ability had been greater than it was. Without roads, wheels could not have been used; and without at least a bridle-path through the interminable forests, the horse, if possessed, would have been "a vain thing for safety" or comfort. All the earliest settlers made a highway of Otter Creek, for the conveyance of their families, tools and supplies, in winter using sleds, and in summer using rafts or such rudely constructed boats as they could provide. Whatever of stock they brought with them was driven through the woods. When roads began to be opened it was the first resort to convey moderate burdens on the backs of horses. In this way settlers went to Pittsford, and sometimes to Ticonderoga, to get their grain converted into flour or meal.

In the absence of wheel carriages, the saddle was an indispensable article of traveling equipage. Consequently it was one of the first things sought by every man who was so fortunate as to own a horse. And every man and woman and child became accustomed to ride on horseback, either for business or pleasure. The mother who would visit friends in near or remote places, mounted the "side-saddle," as the saddle for ladies' use was called, and taking her infant in her arms, and sometimes in emergencies, an older child behind her, with instructions to "sit steady, and hold fast to mother's clothes," she journeyed for hours, and sometimes even for days. My own mother, an early settler in Middlebury, was wont to tell her listening children how she used, on horseback, to visit our grandfather in Tinmouth, Rutland County, a distance of forty-five miles, carrying one or another of our number "on her lap," and some mothers even visited Connecticut in this way. Nothing was more common in my early childhood than for the father, when going to meeting, to take his son or daughter behind him on his horse; or for the husband to

take his wife, first having placed behind his saddle the pillion with its drapery, or having spread a cloth to prevent the soiling of the "Sunday dress." Riding "double," as it was called, or two on a horse, especially a man and boy, was as common at the beginning of this century, as is the riding of two or more in a one-horse wagon at the present day. And this mode of locomotion had its advantages. It rendered those who practiced it more robust and vigorous, and rendered the traveler more independent of ill wrought or circuitous roads. Doubtless some of the diseases of our period, which, if not produced, are aggravated by our luxurious conveyances, would recede before a return to the more simple and more primitive usages of the fathers. Dyspepsia rarely found admission to the cabin, whose inmates, male and female, were each in their appropriate sphere, occupied from day to day with the axe and plow and scythe, or with the spinning wheel and the loom. Ennui was rarely a guest in the dwellings whose occupants were frugally fed, and whose thoughts and hands were fully and usefully employed. And certain it is, that the fathers with their habits of economy and self-reliance, as a general thing, happily escaped some of the embarrassments of more modern times. Poor Richard quaintly says :

> Many estates are spent in the getting,
> Since women for tea forsook spinning and knitting,
> And men for punch forsook hewing and splitting.

For many years after the settlement of Cornwall, the traveler who used his own feet for locomotion, was wont to carry his wardrobe and such other articles as he wished to convey, in his knapsack, and after roads were opened and the horse could be used, the portmanteau or "saddle-bags," contained the baggage, with sometimes the addition of a valise tied to the saddle before or behind. The fathers, when they first entered Vermont, made little use of that modern convenience, the trunk, which, at the present rate of increase, threatens to rival in dimensions, and to surpass in the cost of its furnishings, their lowly cabins.

The ox-cart was of course a common vehicle at an early period, as oxen were almost exclusively used for farm work, but the team

wagon was not introduced to any extent till after the commencement of the present century. The one-horse wagon was not introduced till about the period of the war of 1812. It used to be said in my youth, that this vehicle was introduced by Gen. Dearborn while in command of the northern department of the army, who, on account of his corpulence, was unable to ride on horseback, and for that reason it was called a "dearborn."

The log cabin has given place to the more imposing and commodious dwelling, and its rude furniture to that more conveniently fashioned, and more tastefully and expensively made. Changes no less marked have occurred in the materials of dress. Once cotton was not "king," nor did it aspire to supremacy. It formed, indeed, the staple of some of the fancy articles of dress, but the housekeepers of eighty years ago generally expected to spin and weave with their own hands, or to have spun and woven under their supervision, an amount of linen, sufficient to furnish the bed room, the table, and the wardrobe, the material for which was grown and prepared for use by the father or brother on the farm. For the daily wear of the laboring man in summer, the frock and trowsers were made of the tow, hatcheled from the flax while preparing it for the finer fabrics in which, bleached in the sun, or woven in stripes or plaids of various hues, the females were wont to array themselves. In winter, both males and females were dressed in woolen fabrics, carded and spun and woven by the same industrious hands, but finished by the clothier, whose business it was to make it into "fulled cloth," as it was called, for males; and for females, into flannel slightly milled, and colored to suit the fancy of the wearer. The writer well remembers when no housekeeper thought her beds well furnished in the winter with other than flannel sheets, or her family well clad with other than flannel shirts. In summer linen supplied the place since filled by cotton for under garments. The preparing of worsted was also, in olden time, an art which it was supposed every housewife should understand, and the needful implements for this purpose, the comb or hatchel, were found in many well furnished houses. The art became, indeed, in time, "a branch of business," and its prosecution was remunerative to experts in its

practice. It has, however, passed away with the long wool of the native sheep.

It would have been difficult, perhaps impossible, to make the fathers and mothers of 1784, with their stern habits of industry and self-reliance, comprehend the change which the lapse of seventy-eight years has wrought in the tastes and employments of their descendants. They could hardly have been made to believe that in 1862, many of their grand-sons of twenty-five or thirty years of age, would be strangers to a field of flax, to the brake, the swingling knife, and the hatchel, or to the raising and preparing for use, an article which they considered indispensable to every well provided home. Nor would they have believed that the distaff would be banished from the fireside, and that the flax wheel which it was the pride of the grandmother, in her rude dwelling, to use dexterously, would, by the grand-daughters, be known only, if known at all, as a curiosity stowed in the garret among the relics of a by gone age. No one who was, in early life, accustomed to witness the mother employed at her flax wheel, can ever forget the zest with which she prosecuted her loved employment, and the air of thrift and enjoyment which seemed to pervade the group by which she was surrounded. To such an one the discontinuance of the use of the implement gives emphasis to the beautiful line,

"Her wheel at rest, the matron charms no more."

Yet these changes are not imaginary. They are real, and are the result of the entire revolution in the manufactures of the country, and of our widely extended commercial relations. The power of water and of steam manufacture the fabrics for our clothing, more cheaply and more perfectly than the mothers could, or than their descendants can do it by hand. It costs, too, less outlay of labor, which human nature will always avoid as far as possible, to produce the commodities which the manufacturer consumes, and in which the commercial man traffics, than was involved in the more complicated system of the fathers. It may, however, well be questioned, whether the moral and social bearings of this change are not to be regretted.

There are some still living, who well remember when the trencher or wooden plate was used on even well furnished tables, on which the ample stock of "pot-luck," often including the boiled Indian pudding, was served to those around them, or when the bean porridge or succotash was placed upon the table in a central bowl of wood or brown earthen, with a spoon for each of the guests to "help himself." Many remember, also, the buffet, or *bofat*, as it was pronounced, in the corner of the room, with its array of polished pewter, from the broad platter down to the child's plate and porringer, the pride of many an industrious matron, and the envy of those less fortunate, or less skillful in imparting a polish.

The powdered hair and queue; the small clothes fastened by buckles at the knee; the massive shoe-buckles of brass or silver, covering the whole breadth of the instep; the broad-brimmed hat, cocked in triangular form, are all familiar to the memory of those who are seventy years of age, as once appendages of male attire. The great grandmothers were wont to have their dress slippers with wooden heels, from two to three or four inches in height, and to array themselves in hoops, which, in size, rivaled those worn by modern ladies, while they surpassed them in weight and inconvenience.

It was common in the early days of Cornwall for the inhabitants to make "bees," as they were called, for the purpose of aiding each other in doing within a few hours, what it would take an individual unaided a long period to accomplish. When the settler arrived, it was a matter of course that those who had preceded him, should lend a friendly hand in erecting for him a log cabin, that he might have a shelter of his own. Sympathy in privation, perhaps, in the outset, and fondness for social intercourse, rather than necessity, led to frequent gatherings for mutual aid in the prosecution of ordinary labors. So long as it was the universal practice to "top" the growing corn and allow the ears to remain and ripen in the field, it was a practice almost equally prevalent for neighbors when they had gathered their corn to the barn, to invite each other on successive evenings to aid in husking. So when through infirmity or misfortune, the business of an individual fell in arrears,

kind neighbors were wont to make a *bee* on his behalf, and thus to afford timely aid, and these gatherings were as common among females as males.

The amusements of the youth were of an athletic character. Running, leaping, and especially wrestling and ball-playing. Sometimes a formal challenge would be given and accepted by different parties in the same town, or in adjacent towns; the stake being a supper, or a "treat" of punch or "egg nog." Such games usually ended trainings, raisings, &c, at which too often spirituous liquors contributed to hilarity.

Newspapers after they began to be printed in this region, were circulated by carriers, who rode from house to house.

For a long period it was the custom for certain shoemakers to go from house to house, once a year or oftener, and do the work of the families in that line, a mode of employment which they were accustomed to speak of as "whipping the cat." A similar course was pursued by tailors, and is, by tailoresses, kept up till the present day.

Our fathers were strangers to the modes of warming and ventilating their buildings now mostly adopted. It would not be expected that those who were encumbered with a surplus of wood, would much study economy in its use. The fire-place, with its trammels or crane and "pot-hooks," wide enough to receive logs "sled length," as they were drawn from the forests which the settlers were laboring to clear, was naturally used, as it secured at once a fire of warmth and durability, with but little expenditure of labor. The fathers probably would have rejected the stove, if it had been offered them, not only as unsocial, but as requiring to fit their fuel, an objectionable amount of labor. Precisely at what date the stove was first used in this region, it may be difficult to ascertain. I have no recollection of having seen one earlier than about 1812. They were first introduced to the kitchen as an aid in culinary labors, and for some time chiefly employed in that department of the family. They were first prized as convenient, next as economical by those whose fields had become so far denuded of wood, as to render its preservation an object of some thought. For

these and other reasons, they came gradually into general use, until an open fire upon the hearth is a novelty. At this date it is true, as it has for several years been, that few newly constructed houses have any fire-place, except in the kitchen, and in most of them even this is dispensed with. An arch of brick is constructed instead, with kettles set, or with an iron top with apertures more or less numerous, for the reception of kettles. This, with an oven attached, or with the oven of the cooking stove, greatly facilitates, and of course relieves, the labors of the house-keeper.

Most important aids in agricultural pursuits, to which our fathers were strangers, have been within a very brief period, tendered to us by the introduction of labor saving machinery. The fields which our predecessors laboriously passed over from year to year with the scythe, we are enabled in a quarter of the time, and with less than a quarter of the manual labor they employed, to mow in a more perfect manner with the machine, moved by horse-power. The horse-rake in a multiplicity of forms, not more perfectly, but more expeditiously performs the work which was done by hand, while the drag-rake performs equally well,and much more easily,the the raking after, and the gathering of the lighter portions of the hay. The grain-cradle, too, and the reaper moved by horse-power, perform a mission which cost the fathers with their sickles, many a day of wearisome and exhausting toil. The modern plow, with its polished iron or steel mould-board, presents a striking contrast to the clumsy wooden implement with which our fields were furrowed in early days. The modern cultivator would have abridged the labors performed by the fathers in their fields of corn and potatoes. Our harrows, too, perform more and better service than those employed in early times, and it probably is not claiming too much, to say, that our forks and hoes, and other similar implements, are in lightness and convenience, at least equally improved. The threshing-machine accomplishes in a few hours or days, what once required weeks or months. The hand fan for cleaning grain, was once the only implement employed for this purpose. This was succeeded by winnowing mills which were a great improvement, though they simply separated the chaff from the grain. These, in

turn, are giving place to far more perfect implements, which with less labor, not only separate the chaff, but cleanse the grain from all admixture of foul seeds.

Nor is labor-saving machinery confined to the field or barn. At every turn it tenders its aid to diminish and lighten domestic labors. The churn, with its numerous improvements; the washing machine, more or less complicated, and numerous other utensils which need not be specified, offer their kindly aid to her "whose work is never done." And over, and beyond all, the sewing machine proffers its friendly assistance to the matron, doomed to the incessant use of the needle, because her lack of health or of pecuniary means, or her aversion to dependence on others, prohibit the employment of help. No labor-saving machinery, perhaps, offers to the female portion of the community aid so appropriate and so needful, presented as it is, in forms diverse, and constructed with more or less of complication, and with finish more or less expensive, to suit the taste and means of the purchaser.

Would that the only changes brought to light by a review of the past were those which relate to the structure or furniture of our dwellings; to the contents of our wardrobes; and to the modes and facilities for performing agricultural and domestic labors. There are changes more directly affecting the fabric and the welfare of society. There is laxness in family government and in the school, where there was comparative firmness. Shall I add there is remissness in church discipline, where there was vigilance and decision and promptness. Instead of standing or kneeling when addressing the Throne of Grace in the public assembly, the congregation deliberately keep their seats, as they would not presume to do if addressing a fellow being in high position.

In reference to the phase of society alluded to above, Timothy Titcomb, in one of his recent essays, well remarks:

"Nothing is more apparent in American character and American life, than a growing lack of reverence. It begins in the family, and runs out through all the relations of society. The parent may be loved, but he is much less revered than in the olden time. Parental authority is cast off early, and age and gray hairs do not command the tender regard and that careful respect that they did in the times

of the fathers. In politics, it is the habit to speak in light and disrespectful terms of those whose experience gives them the right to council and command. Young men talk flippantly of "fossils," and "old fogies," and wonder why men who have been buried once will not remain quietly in their graves. Of course, when such a spirit as this prevails, there can be no reverence for authority, no respect for place and position, and no genuine and hearty loyalty. We nickname our Presidents, and "old Buck" and "old Abe" are spoken of as familiarly as if they were a pair of old oxen we were in the habit of driving. Every man considers himself good enough for any place, and great enough to judge every other man. If a pastor does not happen to suit a parishioner, the parishioner has no feeling of reverence for him that would hinder him from telling him so to his face. Every man considers himself not only as good and as great as any other man, but a little better and a little greater. No being but God is revered, and He, I fear, not overmuch. What we call "Young America," is made up of about equal parts of irreverence, conceit and that popular moral quality familiarly known as "brass."

The appositeness of these remarks will hardly be questioned by any one who has attained to middle age. The questions which exercise the thoughtful are, whither are we tending? Where will our career teminate?

CHAPTER XXXV.

SERVICES OF SETTLERS WHO BELONGED TO THE REVOLUTIONARY ARMY—TRAININGS—WAKING UP OFFICERS—CITIZENS WHO DID SERVICE IN THE WAR OF 1812—VOLUNTEERS IN THE WAR OF THE GREAT REBELLION.

Those who have read the narrative on the preceding pages, respecting the pitches and location of the early settlers of Cornwall, have already been informed that many of them were for longer or shorter periods, connected with the army during the revolutionary war. As their services have thus been severally noted, a repetition cannot be needful here.

"A sacred band,
They take their sleep together, while the year
Comes with its early flowers to deck their graves,
And gathers them again as winter frowns.
Their's is no vulgar sepulcher—the joy
With which their children tread the hallowed ground
That holds their venerated dust, the peace
That smiles on all they prayed for, and the wealth
That clothes the hamlet, where the forest waved,
Are monuments more lasting than the fanes
Reared to the kings and demigods of old."

The tardy justice of our government in offering pensions to the veterans, who in its hour of peril helped to fight its battles, and to win its victories, and whose only pecuniary reward thus far had been a depreciated continental currency, was too long delayed to furnish relief to many of their number. The pension, though late, brought comfort to some men, and to more widows, who would

otherwise have been dependent on the hand of charity. A few still survive to avail themselves of the annual stipend.

Formal military organizations, which from the establishment of the government had been deemed necessary, were kept up with much interest for several years after the war of 1812, with Great Britain. Every able-bodied man between the ages of 18 and 45, was expected to do military duty. Two companies were maintained in this town, one called the "Infantry," enlisted, and uniformed; the other commonly called the "Flood-wood" company, being made up of all who were legally enrolled, and who appeared on the parade in ordinary citizens dress, with equipments often as diverse as their apparel. They were accustomed to meet for drill one or two half days each season, besides an annual assembling of a Regiment or Brigade in the autumn, for drill and inspection. These companies were enjoying the full tide of success when the war of 1812 occurred.

There was a usage in Cornwall of early origin, called "The waking up of officers" on the morning of training days. Those who were fond of a frolic would go together, from the house of one officer to that of another, and discharge their muskets, expecting that in response, they should be invited to partake of refreshments, of which ardent spirits always formed a prominent part. It was also the practice for companies to be furnished on the parade once or twice each day with intoxicating drinks by way of refreshment, at the expense of the officers. "Training day" thus became the direct abettor of intemperance, and sometimes of disorder. These usages gradually receded before the prevalence of temperance principles, and finally disappeared—"more honored in the breach than the observance."

In regard to the policy which inaugurated the war of 1812, there was in this town much diversity of opinion. Excitement ran high, and the "democrats" and "federalists"—the parties approving and disapproving the war,"—were nearly equally divided. It appears, however, that the party disapproving were in the majority, as in the elections they were able to choose their favorite candidates. Opposition to men and measures implied in those indulging it no lack

of patriotism. When our territory was invaded or was threatened with invasion, party strifes sunk out of view, and citizens arranged themselves around their country's standard, and stood shoulder to shoulder, the united opponents of a common foe. When in the spring of 1814, the alarm was sounded that the British forces on the Lake were intending to destroy the vessels which afterwards constituted McDonough's fleet, then building at Vergennes, the citizens, as if moved by an electric spark, shouldered their muskets and flew to the rescue, desirous only of knowing how they might best repel the invader. And when in the following autumn, the alarm again rang along our hills and through our vallies, that a British army was marching upon Plattsburgh, the call to arms met a hearty response from every bosom. Men dropped their implements of labor, siezed the weapons of war, and set forward to the field of strife.

"They left the plow-share in the mold
Their flocks and herds without a fold,
The sickle in the unshorn grain,
The corn half garnered on the plain,
And mustered in their simple dress,
For wrongs to seek a stern redress—
To right those wrongs, come weal, come woe,
To perish or o'ercome the foe."

The following incidents have been kindly furnished by Maj. Orin Field, who personally shared the fatigues and perils of the march:—

"In September, 1814, Plattsburgh, N. Y., was invaded by the British army, 14,000 strong. The alarm was sounded through our vallies, and our militia soon responded to the call. Men left their work and took their guns, not waiting for extra fixings, and in parties, from six to a dozen, were soon on the way to the scene of conflict.

On arriving at Burlington, most of the volunteers from Cornwall embodied themselves in a company commanded by Capt. E. B. Hill, while others joined him after reaching Plattsburgh. The night of the 10th of September, we encamped three miles south of the Fort. Early on the morning of the 11th, we were aroused by the booming of cannon in the distance, when it was soon ascertained that the two fleets were engaged. The volunteers, some 1500 in number, were commanded by Gen. Samuel Strong, of Vergennes;

Col. Lyman, of Charlotte; Col. Hastings Warren of Middlebury; Maj. Somers Gale, of Cornwall, and were soon marching down on the west bank of Lake Champlain. In a short time we came in sight of the two fleets, and we could see the water fly as the balls sped on through the waves. As we neared the Fort the column filed to the left and entered an open forest where a lumber road was traceable.

At this point we soon saw the air filled with shot and shell, some bursting over our heads, knocking down one of our men, who was soon up and in his place again — our destination being the upper crossing of the Saranac. Just before reaching the river, we encountered a body of some four hundred of the enemy, who saluted us with several shots or rounds, when they showed us their backs."

The following list of the volunteers who were in service at Plattsburgh, and the additional incidents of the march, are gathered from those who were of the number, many of whom still survive, and are resident among us. Their testimony very happily agrees, the only discrepancies being such as might be expected, after the lapse of more than forty years. The company from Cornwall commanded by Capt. E. B. Hill, consisted of those who were enrolled and liable to do duty in his company, together with several others who joined him on the way and after arriving at Plattsburgh. The list is as follows:

EDMUND B. HILL, Captain.

WM. HAMILTON, ERASTUS REEVE, Lieutenants.

EZRA MEAD, Ensign; DANIEL SANFORD, Orderly.

HOSEA BROOKS, Acting Surgeon.

ELIJAH FOOT, JOSIAH POND, RUFUS MEAD, Sergeants.

OZIAS SANFORD, Corporal.

PRIVATES.

Roger Avery,	Chester Fenn,	John McNeal,
John Avery,	Isaac L. Fisher,	Israel McNeal,
Daniel Avery,	Elihu Grant,	Ephraim Pratt,
Abiram Avery,	Truman C. Gibbs,	Amos Pennoyer,
Ethan Andrus,	Henry Green,	Russel Richards,
E. B. Baxter,	Joel Harrington,	Samuel Richards,
Felix Benton,	Ami Harrington,	Daniel Wright,
Elijah Benton,	Ira Harrington,	Zadoc B. Robbins,
Noah L. Benton,	Harry Hill,	Ransom Robinson,
Asahel Bingham,	Wm. Hurlbut,	Jonah Sanford,
Abel Benedict,	Enos Hamlin,	John Sanford,
William Cook,	Reuben Gillett,	Moses Wooster,
Austin Dana,	Henry Kirkum,	Marston Sherwood,

Elijah Durfey.	Jesse Keeler,	Ezekiel Scovel,
Jesse Ellsworth,	Gilbert Linsly,	Nathaniel Sherwood,
Lewis W. Ellsworth,	Wm. Lane,	Ira Wentworth,
Orin Field,	Helon Mead,	Warren Wheeler,
Russel Foot,	Paul Moore,	

William Slade, Baggage Master; Job Lane, Benj. Atwood, Ezra Scovel, Luther G. Bingham, Teamsters.

Several men from Cornwall, because it was more convenient, joined a company from Brandon, commanded by Capt. Micha or Michael Brown, viz: Harvey Pritchard, Daniel Goodyear, Simeon Balch, Clark Williamson, Harvey Blodget, Levi F. Tilden, Chauncey Cook and Alpheus Baker.

Near evening on the 11th of September, Drs. Frederick Ford and O. J. Eells received information of the battle of Plattsburgh, and that many of the volunteers were wounded and needed surgical aid. Supplied with the requisite instruments, they left without delay for the scene of conflict. They traveled all night, but learned on their arrival at Burlington, that the wounded which were not numerous among the land forces, had been properly cared for, and they were at liberty to return, enjoying, at least, the satisfaction of having done what they could.

In the brief action that occurred immediately following the severe and bloody naval fight upon the Lake, which resulted in the triumph of our fleet, no one of the volunteers from Cornwall was injured. Two of the detachment, however, with which they acted, were wounded. James Wiley from Weybridge, received a bullet in the neck and breast, which lodged under the shoulder blade, inflicting a wound that proved fatal after a few weeks. A Mr. Goodrich of Middlebury, was also wounded in the foot.

Again in the war of the Great Rebellion in which we are now involved, the spirit of our citizens has been manifest, in a ready response to the call of Government in its hour of peril. When the President of the United States issued his first call for one Regiment of Volunteers from Vermont, for three months, several of our young men promptly entered the ranks and performed the stipulated service. As subsequent calls were made, from time to time, for volunteers for longer periods, they were responded to with equal alacrity. The names of those who have enlisted, together with

a designation of the companies and regiments to which they belong, I have copied from the certified record of the Listers and Selectmen of the town. It may therefore be relied upon as correct.

ENLISTED FOR THREE YEARS.

EDWIN S. STOWELL, Capt. of Co. F, 5th Regiment; promoted to be Major of the 9th Regiment.
Calvin Clair, Co. K. 2nd Regiment.
Oliver Clair, " "
Henry Bushee, " "
Dennis Allix, Co. B, 5th Regiment.
Alvah K. Barton, " "
Linus S. Everts, " "
Nelson L. Baxter, Co. F, 5th Regiment.
John Cartell, " "
Henry Carver, " "
Joseph Clair, " "
Elisha Frost, " "
James Fenton, " "
Louis Goulett, " "
James W. Higgins, " "
Dennis Hickey, " "
Truman J. Lane, " "
Matthias Nero, " "
Thomas D. Peck, " "
Adams Potter, " "
Edwin C. Rogers, " "
John Scott, " "
Allen J. Searls, " "
Isaac J. Stearns, " "
Charles E. Stearns, " "
Aaron P. Youtt, " "
Charles E. Youtt, " "
Lewis Young, " "
Wm. Austin, Co. I, 5th Regiment.
Wm. H. Austin, Co. C, 7th Regiment.
James Donelly, " "
George Greenleaf, " "
George Hodges,, Co. C, 9th Regiment.
Page G. Potter, Co. B, 11th Regiment.
Benj. Rider, " "
Loyal Darling, " "
Charles Baldwin, " "
James Manly, " "
Wm. Sharkey, " "
Emerson Mayo, " "
E. O. Porter, M. D.
Assistant Surgeon 11th Reg.
Ozias Sanford, Sharp Shooter.
Frank Holley, " "
Edgar Clair, Co. H, 1st Vt. Cavalry.

NINE MONTHS' MEN.

Enlisted in Orwell Company, Capt. Abell.
Romeo R. Peck.
Henry T. Peck.
Hiram D. Wheelock.
Lewis F. Dow.
Harrison W. Bingham.
Andrew R. Simonds.
Adelbert M. Gaft.
Wm. J. Wright.
John W. Wooster,
Martin S. Keeler.
Henry Mourry.
Almon S. Pinney.
Lewis S. Newell.
Lucius D. Moody.
Harvey L. Sheldon.

NINE MONTHS' MEN.

Enlisted in Middlebury Co., Capt. Rich.
John Demar.
Charles Bodoin.
Alexis Mahew.
Sefroi Mahew.

Of those in the preceding lists Nelson L. Baxter was a drummer, and Truman J. Lane, Allen J. Searls and Linus Everts, were Corporals in their respective Companies. Adams Potter and Nelson Baxter both entered the service very young. Potter died in the regimental hospital but a short time after entering the service. Baxter died at a hospital in Baltimore of typhoid fever induced by over exertion, while taking care of the wounded at the battle of Williamsburg, Va. Fenton also died of disease in camp. Everts and Thomas D. Peck, were reported missing after the sanguinary battles near Richmond, while Gen. McClellan was extricating his army from the swamps of the Chickahominy river. At this date, their bereaved friends are still left to mourn, in uncertainty, their fate.

All those who entered the first ten regiments organized in this State for three years or the war, volunteered with no other inducements than those presented by the Government of the United States, by this Commrnwealth and by their own patriotism. Those who are connected with the 11th Regiment of three years' men, received from public spirited citizens of the town, the offer of fifty dollars each, as a bounty, and those subsequently enlisting for nine months, received from the same source the offer of seventy-five dollars each. It is but justice to all concerned to add that this offer of bounty was regarded by those who offered, and by those who accepted it, as an expression of sympathy on the part of those remaining at home with those, who, for the common good, sacrificed the comforts of home for the discomforts of the camp, and the perils of the battle-field.

Several young men, natives of Cornwall, but residing in other, and some of them in remote localities, have entered their country's service. Isaac L. Eells, now a citizen of Middlebury, is a sergeant in Compayn F, 5th Vt. Regiment. Luther L. Baxter, and Wm. R. Baxter, both residents of Chaska, Carver Co., Minnesota, are in the army—the former with the commission of Captain. Wm. Harrison Robbins enlisted from Rochester, N. Y.

Martin L. Mead, M. D., left an extensive and lucrative circle of practice in Albany, N. Y., that he might aid in caring for the sick and wounded of our noble army in the field. He was assigned to a Regiment from Michigan, and is at present serving in Virginia.

Orlando B. Douglass and Clinton A. B. Douglass, sons of Amos Douglass, were born in Cornwall, the former, September 12, 1836, the latter, August 11, 1846. They were both resident in Missouri when the rebellion commenced, and both promptly enlisted in the 18th Regiment Missouri Volunteers—Orlando with the commission of Lieutenant in Co. K, and Clinton as Corporal in Co. C.—Orlando was employed in northern Missouri in opposing the bridge burners and other guerrilla bands, until February, 1862, when their Regiment was ordered to Island No. 10, in the Mississippi River. After the surrender of that stronghold, they accompanied their Regiment to Pittsburg Landing, where they participated in the bloody struggle which proved fatal to so many of their heroic

companions. Here they were connected with the Brigade of Gen. Prentiss, most of whom were killed or captured by the enemy; and here they both received serious, but not fatal wounds.

The wound of Lieut. Douglass was in the left hip, from a minie ball; that of the younger brother, (then a lad of only sixteen years,) was in the right fore arm, from a ball passing directly through the arm between the bones, just above the wrist. The Lieutenant received his wound early in the action, and was borne to the rear — the Corporal near the close of the day, just as he discovered that the enemy were surrounding his Regiment. He and a few of his comrades happily succeeded in eluding their grasp.

One of our Cornwall young men who deserves honorable mention, as having sacrified his life in his country's service, is STILLMAN H. SMITH, a son of Josiah Smith. His spirit of enterprise led him to seek a home in the West, and he had been some years resident in Dubuque, Iowa. He was Sergeant Major in the 14th Iowa Regiment, and fell at the capture of fort Donelson. He appears to have had a presentiment of his death, as he wrote to a friend a few days previous, giving specific instructions respecting the disposal of property which he owned in Minnesota. The estimation in which he was held in the circle of his acquaintance, may be learned from the following letter received by his father announcing his decease:

DUBUQUE, Feb. 23, 1862.

DEAR SIR:—The intelligence of your son's death at Fort Donelson reached us yesterday, and at once cast a gloom over the entire town, for his acquaintance was extensive and none knew him but to esteem him. Hundreds of hearts sympathize with you in this severe affliction, but feel proud of his memory. My acquaintance with him dates some three years, one year and a half intimately, having been engaged in the same office and for the same firm. He was to me like a brother, and most deeply do I grieve his loss.—You, sir, have the consolation that he died most nobly in the defence of his country which he loved. I can say but little that will tend to quiet the pains of hearts bowed down by grief caused by the death of so good a son, other than to assure you with all the citizens of Dubuque and its vicinity, of his worth. He will long be remembered by us for his integrity, kind heart and valued friendship. I am, sir, with sympathy,

Respectfully yours, A. RUSSELL.

CONCLUSION.

The preceding facts suggest the reflection that the characteristics of progenitors impressed upon their descendants, commonly give tone to their history through subsequent generations. The war-like ancestors of Greece and Rome were succeeded by a progeny bent on subduing and governing the nations by whom they were surrounded. The early lovers of freedom in Scotland, are followed by a people who brook no impertinent interference with either their civil or religious rights, but who are ever ready to sacrifice ease, station, property and even life in defense of those rights. The English Puritans who bade defiance to opposition, and who died in defense of independence, or sought its enjoyment in immigration to these shores, have transmitted to their descendants an invincible hatred of oppression, and an invincible love of liberty. By a compact entered into by the pilgrims of the May Flower, before they disembarked at Plymouth, they solemnly bound themselves not only to enact such just and equal laws as the general good of the Colony might require, but to render to those laws, "all due submission and obedience." Wherever their descendants have spread, they have cherished a uniform respect for law, and a uniform spirit of obedience — a uniform firmness in enforcing the one, and readiness in yielding to the other.

"Pliant as reeds where streams of freedom glide,
Firm as the hills to stem oppression's tide." *

* Motto of the "Vermont Gazette, or Green Mountain Post Boy," published at Westminster in 1781,—the first newspaper printed in Vermont.

In no case, perhaps, is the influence of ancestral example and instruction better illustrated, than in the communities of comparatively limited extent, which, in New England, we denominate townships. It is easy to point to towns whose first settlers were men of firm, Christian principle; recipients of the faith once delivered to the saints, and the appreciators of sound mental and moral culture. Their descendants exhibit a similar character. The ministry of the Gospel is sustained; the house of worship furnished and kept in good repair; the school-house made convenient and attractive, and the teacher cheerfully paid. In a word, all the measures are adopted and the institutions patronized which secure thrift and order and happiness. Unhappily it is possible to point to other towns or neighborhoods, whose first settlers discarded evangelical truth; thought little comparatively of mental or moral cultivation: were bent primarily on mere accumulation of property. The results have followed, as effects are wont to follow causes. Their descendants adhere to the errors inculcated by the fathers, and, in too many cases, indifference to mental culture keeps pace with spiritual apathy. In the former of these communities, we look for that which improves and elevates; in the latter, we too often find that which depresses and destroys.

The fact has already been alluded to, that the population of Cornwall for more than half a century remained nearly stationary as to numbers, and has, during the last decade of years, actually diminished. It is in vain that we seek an explanation of this fact, in any deterioration in the thrift of the community. On the other hand, indubitable evidence exists of gradual but steady advance in property; in the science and practice of agriculture; in a becoming liberality and steadiness in sustaining the institutions civil and religious, which render a community the home of freedom and intelligence and virtue, and which, under other circumstances have drawn together a numerous and homogeneous people.

The causes of this change are obvious — a marked decrease in the number of births as compared with the earliest period of our history, and an uncontrollable spirit of emigration. The former of these causes presents a subject of physological inquiry which would

be out of place on these pages. The spirit of emigration is innate, and is the same which prompted our fathers to forsake well supplied and comfortable homes in the older States, for the perils and labors of a new settlement. Other causes may have stimulated emigration, as a love of novelty, and compliance with the behests of fashion, which, in regard to this matter, may be as inexorable as in regard to dress, or equipage, or manners. It may, perhaps, be added with propriety, that this Commonwealth still retains a system of legislation in respect to insolvency, which compels the unfortunate debtor either to live exposed to the rapacity of unfeeling creditors, or seek elsewhere, the opportunity to retrieve his circumstances in quietness and hope.

Thus far it has been our lot, and in this particular we much resemble many other towns in the State, to rear and educate citizens for other communities. And if it is still to be our mission to contribute our sons and daughters for others' benefit rather than our own, how important that with a full appreciation of our responsibility, we address ourselves to the task providentially allotted us. We cannot too promptly and efficiently cherish our schools; we cannot too earnestly cherish a spirit of piety in our own hearts, and encourage it in others.

Soon the places that now know us shall know us no more.

> "We all within our graves shall sleep;
> No living soul for us will weep;
> But other men our lands will till,
> And others, too, our streets will fill,
> A hundred years to come."

May our work be so performed that to each of us the Judge will say, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

ADDENDA.

A list of the Deacons of the Baptist Church, omitted by oversight of the printer, should have been inserted on page 199, as follows :—

Asahel Field,	——— Converse,
John Beecher,	Amos Eastman,
Amzi Jones,	Turrel Scovel,
Abram Foot,	Truman C. Gibbs,

Abel J. Benedict.

The renovation of the Baptist meeting-house, alluded to as having been done under the superintendance of George Smith, was, by a change of arrangements, accomplished by Jacob Daniels of Bristol.

On page 76, for *Luman* Field, read Norman Field.

On page 87, for *Henry* Gibbs, read Zadoc Gibbs.

On page 100, for some fifty rods *south-east* of Thomas Landon's, read south-west.

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